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FUEL FOR MISSIONARY FIRES

1. In Sumatra (Dutch East Indies) there is now a race between the Cross and the Crescent, and the one which reaches the people first will be the ruling faith. (See page 428.)

2. A Moslem gentleman in Tunis says that the greatest danger to the Mohammedan faith comes from Christian work among the children. (See page 415.)

3. Twelve thousand Scotch soldiers have recently joined the Pocket Testament League, and thousands of others are in the same band of Bible-readers. (See page 435.)

4. "Scatter-the-Truth" bands have been formed among the Chinese Christians. The members volunteer to go among non-Christians distributing tracts, preaching, and selling Bibles. In one district one of these bands disposed of 3,000 gospels. (See page 404.)

5. Mohammedanism has been losing ground for the past seventy-five years. Greece, Bulgaria, Servia, Rumania, Tunis, Algeria, Tripoli, Egypt have all been taken from Turkey, and to-day only one-tenth of the 210,000,000 Mohammedans are under Moslem rulers. A great awakening and readiness to acknowledge Christ may follow the war. (See page 401.)

6. Modern inventions increase missionary efficiency. By motor-cycles, ten native preachers in Shantung are able to carry on work which seventeen men were formerly needed to superintend. (See page 468.)

7. Does Japan need missionaries? It is estimated that there are 6,000,000 unevangelized women in ten provinces in Japan. (See page 470.)

8. "Bible-pockets" are a new feature of the Korean Christian costumes. (See page 470.)

9. The Rockefeller Foundation recognizes the great value of medical missions, and is planning on a large scale to improve medical and hospital conditions in China. (See page 466.)

10. Sales of Testaments and other Christian literature among the Moslems of Morocco have greatly increased since the beginning of the war. (See page 402.)

11. Mexico is passing through a religious, as well as a political upheaval. The result may be a great movement toward Christ, or a wave of infidelity. (See page 476.)

12. In Portugal, where there was no religious liberty under the monarchy, the Young Men's and Women's Christian Associations are now free to work. (See page 405.)

MALAY MEN IN A KAMPONG

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SIGNS OF THE TIMES

THE DISINTEGRATION OF ISLAM

IS the time approaching in the Moslem world when there will be mass movements toward Christianity, when hundreds, yes, thousands, of the followers of the Arabian prophet will recognize that they have been following a false light and will turn to the true—the only—Light of the World? Only a few years ago such a suggestion would have seemed an idle dream, for Islam was regarded as the well nigh impregnable rock against which Christianity was beating in vain. To-day there are evidences of a coming disintegration. Already large numbers of Moslems have turned Christward in Malaysia.

There have been and are mass movements among other peoples who not many years ago seemed almost or quite as unreachable as Mohammedans. The Hindus seemed to be so intrenched in ignorance, superstition, idolatry, and caste that nothing would move them. To-day there are mass movements in which whole villages are ready to renounce idolatry and accept Christ. China, which for the first half century of Protestant missionary effort yielded only 3,000 converts, in the second half century yielded 200,000, and now the nation seems eager to learn of Christ and His remedy for sin.

Mohammedans have always relied largely on their political power and the conquest of the sword. Thus their early victories were won. Thus they have spread fear of apostacy in the minds of those who would otherwise openly confess their faith in Christ. But the temporal power of Islam has been disintegrating, and soon the religious leaders will be no longer able to threaten with the power of a Moslem state. For seventy-five years Mohammedanism has been losing temporal power—Greece, Bulgaria, Servia, Rumania, Tunis, Algeria, Tripoli, Egypt, have all been taken from Turkey, and to-

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions exprest, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

day not more than one-tenth of the Moslems of the world are under Moslem rulers.

The Mohammedans are also coming to see that their education is defective, that their homes are loveless, and that their morals are rotten. The present war may include a final blow to Turkey—already the Moslem "holy war" has proved an empty bubble. For some years Moslem students have been entering Christian universities in increasing numbers. Many are secret believers in Christ. Christian Bibles and literature have been scattered broadcast and have penetrated remote corners of the Moslem world. There has been plowing and seed-sowing, God has been sending His sunshine, and there have been clouds the size of a man's hand to foretell coming showers. May not the time soon be coming when the hard soil will show new signs of fertility, when the rock will dissolve, and everywhere the harvest will be ripe? Will the Church be ready, or will the ripened grain rot because of lack of harvesters?

INFLUENCE OF THE WAR ON NORTH AFRICAN MISSIONS

THE war in Europe has brought some unexpected opportunities in Morocco for the missionaries who remained at their posts to extend the Gospel. Moslems were frightened, and hundreds came to the missionaries asking if there were any danger. Dr. Kerr of Rabat told them that he could sell them books that would show them the cause of the war; how to have protection in danger; and how war can be prevented. This announcement caused some excitement among his visitors. They bought more New Testaments and Gospels, and took away more Christian literature within the past few months than during the whole preceding year.

One Spanish merchant who read the Gospel of Luke and some of the Psalms remarked: "I really believed that the books had reference to the war; but, instead, I find they are good Protestant books." He shook hands with the missionary, and said: "God bless you and your work. It is quite true that if men would obey the voice of God this awful conflict would not have taken place. Give me a few more of these books for my children." "If Morocco is to be won for Christ," writes Dr. Kerr, "it can only be through the people becoming familiar with the Word of God."

Among the educated Moors the war has produced a striking reflex action. In the towns they are rapidly becoming more enlightened through the daily papers. A few weeks ago a learned and respected Moslem teacher called at the dispensary, and said: "I have been reflecting on this awful war, how the Christians have brought the Moslems from Africa, the heathen from India, the idolators from Japan, and the Jews, also, to crush another Christian State. Now, in all the history of Islam you could not find a parallel to the present war, that is, of the Moslems joining hands with the heathen, the idolators, the Christians, and the Jews to crush another Moslem State. I thought, after what has happened, that you could not refrain longer from publicly becoming a Moslem."

Not long ago a Moslem said to Dr.

Kerr: "Why don't you turn your attention to the Christians? With all our faults, we have some religion left; but the Christians have none."

The large influx of godless Europeans into Morocco has also told adversely on missions. The war will, no doubt, greatly hinder the work among Moslems for years to come; but in spite of the difficulties, there are a large number of intelligent Moslems who are longing after something better, and are glad to receive Gospels and Nile Mission Press publications. Pray that these Moslems may not be hindered in receiving Christ.

SIAM IN TRANSITION

COMPARATIVELY little is reported about Siam in either the secular or religious press, but there is, nevertheless, progress in the little kingdom. Siam has adopted English law; is training a comparatively large army; is constructing railroads and wagon roads; is endeavoring to launch a better irrigation system; has established compulsory education, and is using the numerous monasteries for common schools.

The king seems to be endeavoring to revive Buddhism, and while some consider that this counter current is a serious hindrance, others look upon it as one of the results of the transformation process, the irresistible stirring that the contact with Christianity has caused.

There are many reasons for encouragement; among others is noted the tendency of the resident Chinese to embrace Christianity. Another sign of progress is the rapid advance of self-support. In the mission schools for both boys and girls in the city of Praa, the teachers are made responsible for securing their monthly salary from the patrons of the schools. The well-to-do must pay the full tuition, and the poorer in proportion to their means. Every pupil is required to pay something. Many of the official class have shown themselves favorable to the missionaries and their work, and since the Siamese and Laos are a childlike race the progress of education in Christian truth and development of Christian character is slow but is steady.

PROGRESS AND PLAGUE IN ARABIA

THERE are signs that the war will doubtless bring blessing in its wake to some of the lands involved in the conflict. Recent letters from Arabia describe the changes that have been made in Busrah since the British occupied the town. They are not waiting until the close of the war to develop the place. Many new bridges and roads have been built, and contracts for improvements are being given out rapidly. This work has created a demand for interpreters, and the boys who learned English in the mission schools find ready employment.

The mission schools in Busrah are flourishing and should increase rapidly as the demand for English-speaking Arabs increases. The new government will probably give a substantial grant for the work. The evangelistic department is likewise flourishing. The colporteurs find a ready sale for the Scriptures among the English and Indian soldiers.

Mrs. Van Ess, of the Reformed (Dutch) Church mission says: "It seems as tho Arabia were never so interesting nor the work so promising."

The missionaries at Bahrein are free from the stress of war conditions, but they are living in the midst of another horror. Plague, both bubonic and pneumonic, is raging among the people. It began in January, and will continue until the real hot weather comes.

A NEW CULT IN CHINA

A CURIOUS cult, said to have many thousands of adherents, has arisen during the last thirty years in the province of Kiangsi, spreading thence into northwest Fukien. The name of the cult is "Great Elder Worship"; it is also called "Very First Doctrine" and "Doctrine of Passivity."

Its founder was a farmer, who lived an ascetic life for some years on a mountain top, where he was later joined by two others. These three used to meet on the hill-top to worship space. Night and day they did not lie down to sleep but sat with eyes closed and mouth open, while they meditated in their hearts and let themselves be possest by space. This process was called "Desire reason and nourish nature." By this means they said sickness could be cured and opium-craving overcome without the use of medicine.

The leaders teach that men must do good works, obstain from gambling, despise riches and the things of the world. Sick people need not abstain from other kinds of worship, but those who "obtain reason," and become teachers must abstain. The original three appear to have been honest men, leading good lives, but their representatives are often far from following their example. Here is but another example of how men grope after God, if haply they may find Him—still Christians withhold the true light.

A "SCATTER-THE-TRUTH BAND" IN CHINA

THE future evangelists of China must be Chinese. Pastor Ding Li Mei on a visit to Wanhsien, a China Inland Mission station in Szechuan, held some very successful evangelistic meetings, but the most far-reaching results of his work was in his suggestion that the Christians form a "Scatter the Truth Band"—to go out book-selling, preaching and tract distributing. "This," writes Mr. H. W. Funnell, in *China's Millions,* "we continued for several weeks, disposing of 3,000 Gospels. After that we decided upon a week's special evangelistic meetings, ourselves. During the week at least 2,000 gospels were sold, and many heard the Gospel who had never done so before. We now have about seventy or eighty newcomers attending our meetings and classes—we call them "hearers."

The Sunday following this evangelistic week was a day of real thanksgiving, for four men burned their idols publicly at the close of the morning service.

It will interest those who pray to know that Mr. Darlington of this station has asked friends at home to pray for various parts of the work and for people there, and is now able to report thirty-eight answers to definite requests sent to these home friends.

A NEW NATIONAL CAMPAIGN

TWO years ago the Laymen's Missionary Movement conducted a very successful nation-wide campaign

in the interests of Home and Foreign Missions. Some 500 conferences were held in great centers and outlying districts, and many churches and laymen were brought into more vital touch with the work of the Church in all lands. One result was that gifts were increased in many cities 50 per cent., and in some churches 500 per cent.

For the coming year a new nation-wide campaign is planned by the Laymen's Movement, with the co-operation of the Home and Foreign Boards. Conventions are to be held in about one hundred leading cities —beginning in October, 1915, and concluding with a National Missionary Congress in Washington, D. C., in April, 1916. Five teams of the best speakers available will be in the field at once, and extension work is planned for the districts around the main centers.

The main objectives in this campaign are:

1. To consider new world conditions and America's enlarged responsibility.
2. To study the missionary progress of recent years.
3. To project plans looking toward the accomplishment of our whole missionary duty.
4. To emphasize the adequacy of the Gospel to meet modern social conditions.
5. To increase the spiritual power and efficiency of the local church.
6. To secure the general use of the best methods of missionary education and finance.
7. To inspire laymen to take their part in the extension of the Kingdom of Christ.

This union movement, led by the laymen for a world-wide conception and more adequate fulfilment of the missionary work of the Church, is one of the hopeful signs of the times in America.

BRITISH LAYMEN'S MOVEMENT

IN the midst of the throes of war, British Christians are preparing for forward missionary advance in the cause of the Prince of Peace. In Chester, England, an important conference of representatives of the Laymen's Missionary Movements in England, Scotland and Ireland, was recently held. The aim of the movement is "to quicken among laymen faith in Christ as the one Savior and Light of the World; to call forth and focus the service, sacrifice and influence of laymen on behalf of the extension of the Kingdom of Christ throughout the world, and as an essential part of this task to insist upon the application of Christian principles to the life not only of individuals, but also of society and nations." Lord Bryce delivered a powerful address on the present world-crisis, in the course of which he said that as the Laymen's Missionary Movement had enlisted their sympathies to think that Christianity was the only remedy for the ills of the world, they should consider it as a part of a greater movement for Christianizing themselves.

RELIGIOUS OPPORTUNITY IN PORTUGAL

BEFORE Portugal became a Republic in 1910, the Roman Catholic Church was in full power, and true liberty of conscience and worship was denied to other faiths. The

law stated that any one leaving the Roman Catholic Church would be banished from the country. The small Protestant congregations in Lisbon, Porto, and a few other centers, existed under difficulties. Bible colporteurs were liable to arrest, and their Bibles were sometimes burned.

With the establishment of the Republic five years ago religious liberty was granted, and the Roman Catholic Church was disestablished. Colporteurs are now free to sell Bibles all over the land, and Protestant evangelistic campaigns can be conducted. In Roman Catholic families, however, the Bible is practically unknown, and Catholic bookshops do not keep copies for sale except at prohibitive prices.

The Young Men's and Young Women's Christian Associations are conducting work among the 2,000 students of two universities, where there are some Protestants interested in the regeneration of their country. In the third university, with 1,400 students, there has been no Y. M. C. A. work. Last year, Mr. Robert P. Wilder delivered addresses in all three of the universities, Coimbra, Lisbon, and Porto, and was courteously received by large audiences. Many of the students heard for the first time the claims and power of the living Christ presented in a way that they could understand and that appealed to both intellect and conscience.

RELIGIOUS AWAKENING IN NORWAY

IN the neutral countries of Europe, as well as in those on which the war cloud rests, there is a striking movement toward religious interests. Bishop Nuelsen, of the Methodist Episcopal Church, writes of a great wave of religious interest that is sweeping over Norway. He reports that on a recent trip through that country, he spoke once or twice every day, meeting groups of pastors at various centers, and conferring with committees and Boards. In most towns and cities the Methodist churches were packed to their utmost capacity. At one place, where the Methodist church is small, the Bishop spoke, upon invitation, in a large state church, which was crowded by an attentive congregation.

JEWS TURNING CHRISTWARD

THERE seems to be an unmistakable trend of the Jews away from their ancient faith and toward Christianity. The tone of the Jewish press throughout the world shows the alarm that is felt by Jewish editors, both in Europe and America. The repeated appeals and warnings that are sounded out to the orthodox Jews are indicative of the great crisis that has come to the Jewish nation. The Jewish (Yiddish) *Daily News* published a long article on the subject of Christianity among the Jews. The caption of the article was striking: "Two Hundred and Four Thousand Baptized Jews in the Last Hundred Years. Mournful Figures Published by a Learned Jew at Wien." "The Learned Jew" referred to is Dr. Zaison, of Vienna, Austria, who admitted that 204,000 Jews left their ancient faith and accepted Christianity in the past hundred years. Of this vast number, 22,000 were in Germany, 28,000 in England, 44,000 in Australia, 84,000 in Russia, and 13,000 in America.

COMING EVENTS

June

May 31st to June 4th—Woman's Summer School of Missions, Los Angeles.
1st to 6th—Woman's Summer School of Missions, Oklahoma City, Okla.
3d to 13th—Woman's Summer School of Missions, Denton, Texas.
3d, 4th—Inter-Church Activities Conference, Atlantic City, N. J.
4th—The 50th anniversary of the birth of George L. Pilkington, 1865.
6th to 13th—Woman's Congress of Missions, San Francisco, Cal.
8th to 14th—Woman's Summer School of Missions, Duluth, Minn.
15th to 20th—China Inland Mission Jubilee Conf., Niagara-on-the-Lake, Ont.
16th to 22d—Woman's Summer School of Missions, Meriam Park, St. Paul.
23d to 27th—International Missionary Union, Clifton Springs, N. Y.
24th to July 1st—Woman's Summer School of Missions, Winona Lake, Ind.
25th to July 4th—*Missionary Education Movt. Conf., Blue Ridge, N. C.*
30th—The 600th anniversary of the martyrdom of Raymund Lull, 1315.

July

2d to 12th—*Missionary Education Movement Conf., Asilomar, Cal.*
6th—Five-hundredth anniversary of the martyrdom of John Hus.
6th to 13th—Woman's Summer School of Missions, Boulder, Col.
7th to 12th—*Fifth World Christian Endeavor Convention, Chicago, Ill.*
8th to 15th—Woman's Summer School of Missions, Northfield, Mass.
9th—The 75th anniversary of Martyrdom of Christians in Madagascar.
9th to 18th—Woman's Summer School of Missions, Silver Bay, N. Y.
9th to 18th—*Missionary Education Movement Conf., Silver Bay, N. Y.*
9th to 20th—Southern Methodist Missionary Conference, Junaluska, N. C.
12th to 17th—Woman's Summer School of Missions, Mt. Hermon, Cal.
14th to 18th—Woman's Summer School of Missions, Monteagle, Tenn.
16th to 23d—Woman's Summer School of Home Missions, Northfield, Mass.
16th to 25th—*Missionary Education Movement Conf., Estes Park, Colo.*
18th to 25th—Missionary Conv. of Disciples of Christ, Los Angeles, Cal.
22d to 30th—*Missionary Education Movement Conf., Ocean Park, Me.*
23d—The 100th anniversary of the baptism of Africaner, 1815.
28th to Aug. 2d—Laymen's Miss. Movement Conf., Lake Geneva, Wis.
30th to Aug. 9th—Christian and Miss. Alliance Conv., Old Orchard Beach, Me.
31st to Aug. 7th—Reformed Church in U. S. Missionary Conf., Mt. Gretna, Pa.

August

1st to 3d—World's Bible Congress, San Francisco, Cal.
4th to 8th—Presbyterian Home Missions Conference, Montreat, N. C.
6th to 15th—Missionary Education Movement Conf., Lake Geneva, Wis.
10th to 15th—International Convention of Young People's Alliance of the Evangelical Association, Lomira, Wis.
20th—The 80th anniversary of the founding of the Domestic and Foreign Missionary Society of Protestant Episcopal Church.
25th to 29th—Woman's Summer School of Missions, Chautauqua, N. Y.

ONE OF THE BETTER TYPES OF MOSLEM HOMES IN NORTH AFRICA

A MOSLEM SCHOOL FOR BOYS IN NORTH AFRICA

AN ARAB AT PRAYER IN THE DESERT OF NORTH AFRICA

Islam in North Africa

BY REV. EDWIN F. FREASE, D.D.
Superintendent of the American Mission in North Africa of the Methodist Episcopal Church

THE Moslem problem is to-day squarely before the Christian church demanding a definite and speedy solution. In order that we may understand the situation it is essential that we have a clear appreciation of what Islam is and does.

The central doctrine of Mohammedanism is "the grand conception of one God." This has been of tremendous power against idolatry and polytheism. But it is the Moslem conception of the nature of God that comprises its most serious and dangerous error. In its rigid conception of His unity, no place is found for the Trinity, that revealed truth necessary to the understanding of His personality and the whole scheme of redemption.

The "Allah" of the Koran is an omnipotent, omnipresent despot, knowing no check to his sovereign and arbitrary will from holiness, goodness, kindness, mercy or love. The fatherhood of God, is a concept not only foreign but also repugnant to Moslem thought. Mohammed's frequent designation of Allah as "the merciful, the compassionate," is hollow mockery. The Rev. Percy Smith, B.D., of Constantine, says:

"The following orthodox tradition gives the character of Islam's God, and this idea dominates and exercises a powerful influence on all the religion: 'When God resolved to create the human race, He took into His hands a mass of earth, the same whence all mankind were to be formed, and in which they all after a manner pre-existed; and having divided the clod into two equal portions, He threw the one half into hell, saying, These to eternal fire and I care not; and projected the other half into heaven, saying, And these to paradise and I care not.'"

From this conception of God follows inevitably the fatalism of Islam. Two or three other citations may be added to show the general tenor. "There is no power or will but that of Allah." The Koran makes God say: "We have created for hell many of the ginns and men . . . The fate of every man we have hung about his neck." Everything which has been or is or is to be, was, is or will be because God has willed it. There is no escape. Apart from God "the rest is downright inertia, and mere instrumentality, from the highest archangel down to the simplest atom of creation." (Palgrave.) This dreadful fatalism enters into the very fiber of all Moslem thought and conception; it hangs as a pall of moral asphyxiant over all Moslem lands.

"Fate" is thus the cause and the excuse of every thought, desire, volition or act, however good or however bad. Freedom, with all moral responsibility being thus excluded, the Moslem religion has, of course, no adequate conception of sin, indeed no conception of sin is here possible. There is consequently no place for repentance, an atonement, a Savior or an incarnation.

We need to glimpse another fatal error of Islam. It has no idea of the genuinely spiritual. Its worship is pure form; fasting, prayers by rote, regardless of their meaning, almsgiving and pilgrimages. Even of the future life it knows not that "flesh and blood can not inherit the kingdom of God," or that it is the guilty soul that will be unhappy or suffer. The Moslem hell, provided for those whom Allah himself has created to be tormented there, is physical and its torments fiendish. "So often as their skins shall be well burned, we shall give them other skins in exchange, that they may taste the sharper torment.*** Let them taste scalding water, and corruption flowing from the bodies of the damned, and divers other things of the same kind."

The Moslem heaven is not only grossly material, but sensual, where every provision is made for the gratification of the physical desires and lusts, without satiation, forever. There is not a glimmer of the New Testament idea, but the exact contrary.

The ultimate test of a religion, however, is its results in the character and morals of its followers. The fundamental errors of Islam which we have glimpsed have had their inevitable fruitage. Like the Allah he worships, and his prophet Mahommed, the character of the Moslem is despotic, tyrannical, cruel, heartless, treacherous and dishonest. So recent have been the horrors committed in the name and with the sanction of the Koranic teaching, that it is not necessary to give facts to substantiate most of this assertion. But some parts of it may be covered. "The Arabs have been called 'a nation of robbers.' Even Allah is deceived, and true to the teaching that a lie is no wrong in war, in trade or to a woman, the Moslem is an expert liar. Never does he appear so innocent and unembarrassed as when lying, because never is he more natural." The Rev. J. C. Cooksey, of Tunis writes: "One of the most harrowing things one discovers after sufficiently long residence here is that common faith is dead. Hence

there are no Moslem banks here, nor shipping, nor merchant companies. Moslems rarely trust each other. They know each other too well."

Mohammed not only made every provision in heaven for the sensual gratification of men, but he made equal provision for them on earth. The awful treatment of women by Moslems in war, sanctioned by Mohammed, is only too well known. I am assured that the recent revolt of the Moorish soldiery at Fez in Morocco was caused by the refusal of the French officers to permit this. The Moslem may have only four wives at a time, it is true; but the provision for divorce and the "barbarous institution of servile concubinage" opened the door to every license. It is the word of sober truth that the moral rottenness of Islam can not be exaggerated. What the doctors tell as to the prevalence of venereal diseases is terrifying. Childhood itself can not escape. It is scarcely possible for either boy or girl to grow up pure.

This state of moral decay is common to all Moslem lands, being the most accentuated where Islam has had undisputed sway both in religion and in government for a dozen centuries. So it must continue to be, for Islam is not only itself, by its very constitution incapable of change, but the possibility of real progress is denied to its followers.

It need scarcely be added that with the exception of the teaching that there is but one God, the other essential doctrines of Islam, and its moral conceptions and practises, are diametrically antagonistic to the religion of Jesus Christ. There is no common ground. The conflict is on, and Evangelical Christendom must meet it squarely and fully.

The Moslem Propaganda

Mohammedanism has occupied the heart of the greatest land area of earth in Asia, Africa and Europe, a canker in the heart of civilization. Repulsed in Europe, it probably is not making much progress in Asia except in India, but its propaganda in Africa is active and successful. Various considerations point to North Africa as the key to the Moslem situation. On the one hand, Cairo is the center of modern Moslem education, while the nerve centers and the heart of its modern missionary activities are in the fraternities of Tripoli, Tunisia, Algeria and Morocco. It is the thrust of this militant force of Islam southward that is so rapidly making Moslems of the millions of the great Sudan and further south, and that threatens soon, unless checked, to make all native Africa Moslem.

On the other hand, it is one of those striking indications of God's purpose and power that nowhere else is Mohammedanism subjected to so many and so powerful disintegrating influences as it has recently met in North Africa, especially in Algeria and Tunisia, and henceforth will meet in Morocco and Tripoli.

The political and military power of Islam is broken completely not only along the Mediterranean sea, but in the Sahara and in the Sudan as well. The new French African Empire stretching from the Mediterranean to the Kongo is larger than the United States, including Alaska. Already over a million

THE KABYLE GIRLS' CLASS AT THE METHODIST MISSION, EL MATIN, KABYLIA, ALGERIA

Europeans are settled in Algeria and Tunisia. Thousands more will soon be in Morocco and Tripoli. The proud, intolerant, fierce Barbary pirate of but yesterday, holding tens of thousands of European Christian slaves, is conquered, and to-day is being pushed aside and hustled by this tide of European colonization. Education is along European lines; there are numerous journals; commerce, agriculture, mining and manufacturing are rapidly developing; thousands of miles of splendid roads and of railroads already thread this great region; there is religious liberty and freedom of worship. It is the end of a continent in bewildering rapid transition. Under the grind of these forces Islam is rapidly and surely disintegrating.

Moreover, France is to link up her trans-Saharan possessions with the Mediterranean by railways. Already the rail heads of two lines are projected well into the desert. From Tripoli, too, it is said that a line is to be pushed to the German Kongo. The French plan to join their trans-Saharan lines with the Cape to Cairo system. The trunk lines of Africa appear to be destined to run north and south, and, chimerical as it would have seemed but yesterday, the Sudan and central Africa is to be opened up from across the Sahara. Under the shock and attrition of these great civil, political, educational and commercial forces, Islam in this part of Africa also appears to be doomed, altho the accomplishment may take many years. It can not endure modern education and progress. The editor of the great French anti-Christian *Revue de Monde Mussulman* has already said, "Mohammedanism is

conquered." But, alas, to evangelize, to Christianize these multitudes is quite another matter.

However, as we have seen, the way is now open. In North Africa to-day is the opportunity for the Christian church to attack with an adequate missionary force under extraordinarily favorable conditions the citadel of modern Moslem fanaticism and missionary power in its now unprotected rear; to put Islam in North Africa on the defensive, to check and finally to arrest the wave of Moslem conquest spreading unresisted southward, and thus assure the conquest of Africa for Christ. If ever the clock of God's providence struck, it appears to be now striking in North Africa!

Christian Missions in North Africa

We can not here trace the intensely interesting history of the early North African Church, the missionary labors of Raymund Lull, or the great Roman Catholic campaign during the last half of the last century led by the Cardinal Lavigerie. This very brief survey must be confined to the principal work of evangelical missionaries west of Egypt.

The first Society in the field was the British non-denominational North Africa Mission, whose Council was organized in 1883. This mission has

A TEACHER AND GIRL PUPILS IN THE METHODIST MISSION, ALGIERS

now sixty missionaries at work in seventeen centers in Morocco, Algiers, Tunisia and Tripoli. The last mission to enter the field was the Methodist Episcopal Church of the United States of America, which is the only great Protestant Church doing missionary work in this great region. It entered the field in 1908 as a result of an interdenominational plea made to Bishop J. C. Hartzell during the Rome Convention of the World's Sunday School Association in 1907. A number of missionaries already on the field identified themselves with this mission, others have been sent out, and it now has twenty-seven missionaries and three associate missionaries in Moslem work, three in European work, and six native agents. It has stations at Algiers, Oran, Constantine, Tunis, and Fort National in Kabylia.

Besides these two largest missions there are a number of other independent societies or missions at work, with an aggregate of ninety-three missionaries.

The principal strategic centers occupied are Algiers, the capital of French North Africa, a growing city of 200,000; Oran, the "Chicago" of North Africa, 250 miles west of Algiers; Constantine, a growing inland city 280 miles east of Algiers; Tunis, a city of 250,000; and, in Morocco, Fez, Tangiers and Marrakash. The region of Kabylia is also occupied at several points, as well as a number of other places in Morocco, Algeria and Tunisia.

Thus the principal strategic points along and near the Mediterranean are occupied, but very inadequately, and additional missionaries and equipment are urgently needed both for reinforcement of present work and for advance into new centers to meet providential opportunities.

Medical work is carried on in one form or another by most of the missions, and is a valuable aid. Industrial work is being done at a number of centers. Itinerating for preaching and Bible distribution is done principally in Kabylia. Literary work principally in the modern Arabic is going forward. In the large cities the women missionaries visit the Moslem women and girls in their homes. Classes are also held for women, and evangelistic meetings for men. But the most common and successful work is that among the boys and girls in Sunday-schools on Sunday, and week-day meetings and classes during the week.

How Islam blights, warps and deadens the moral and spiritual nature has been pointed out. The process begins very early in life. Hence it is exceedingly important to gather children into mission homes, or hostels, at the earliest possible age, to remove them from these influences and place them under Christian care and training. This method is slow, and at first expensive; but in the end it will result in a better basis for the Christian community, for the Christian home, and also for a reliable, trained and efficient indigenous working force.

At Tangier an independent American missionary has such a hostel of about twenty-five boys. At Djemâa Sahridj, the North Africa Mission has a home for girls, tho there the girls are not so completely given over to the mission. The American Methodist Episcopal Mission has given special attention to this depart-

THE RAW MATERIAL
Country Arab boy, now in American Methodist Mission, Boys' Hostel at Constantine, North Africa

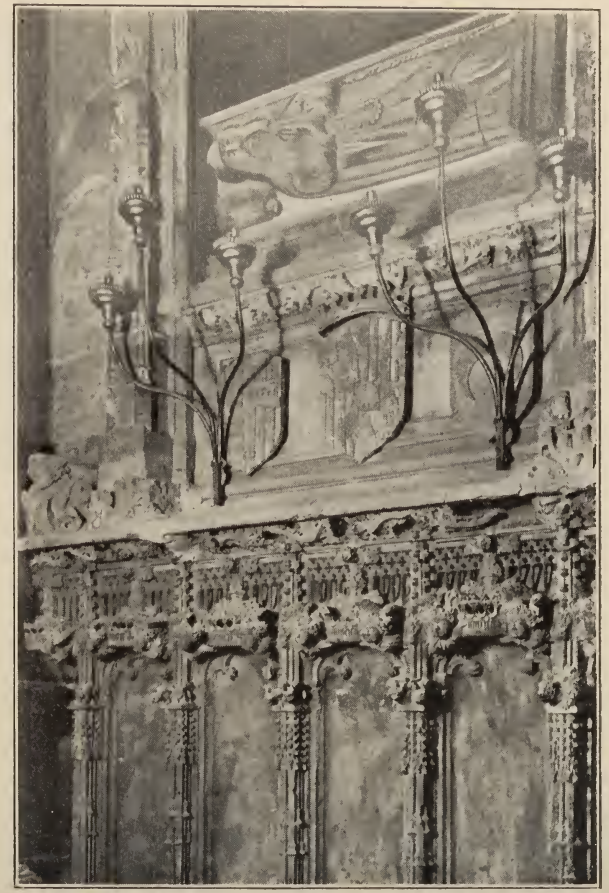
ment during the past two years. It was thought by many of experience that such work would not be possible. Yet the number of hostels has increased to six, three for girls and three for boys. In these six hostels there are now thirty-five boys and twenty-seven girls. The difficulties have been many. At Tunis the hostel for boys has been the storm center for two years, and the one for girls as well. A Moslem gentleman said: "We do not mind your attempting to convert adults, we are not afraid of that. But we do fear and will resist to our utmost your getting children thus into your hostels, for they will be lost to us." Considering the circumstances these results are very remarkable, and of great promise for the future.

In the past the attitude of the French authorities has been frankly unfavorable to Christian missions, often actively hostile. But old missionaries say there has been a gradual alteration in recent years. Certainly the favorable change within a year or so has been remarkable. We do not believe that legitimate work directed wisely and keeping in view the peculiar position of the French Government here, need now fear French official opposition, much less menace.

The unanimous testimony of missionaries is to the effect that Moslem intolerance has weakened considerably in the past few years, and the people, particularly the children, are becoming rapidly more and more accessible. There are boundless opportunities for Christian work among them.

If the Church of God will but stand by the missionary force in North Africa by its prayers, and send us the missionaries and equipment needed, we not only can, but we will, by God's grace, win North Africa for Him, and assure the conquest of Africa for Christ!

A MOSLEM BOY



TOMB OF RAYMUND LULL IN CHURCH OF SAN FRANCISCO, PALMA, MAJORCA
From book by Funk & Wagnalls, "Raymund Lull"

STATUE OF RAYMUND LULL AT PALMA, MAJORCA
From book by Funk & Wagnalls, "Raymund Lull"

Raymund Lull—Missionary to Moslems

HIS PREDECESSORS AND HIS MESSAGE

BY REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

ON the thirtieth of June the Christian Church in all its branches will commemorate the glorious martyrdom of Raymund Lull at Bugia. His vision of the Moslem world as a whole, even in his day, his faith to undertake work for Mohammedans, his grasp of the difficulties of the problem, its intellectual character and its spiritual aspects, and above all, his exceeding love for those from whom he had encountered only pride and hatred, gave him a unique place in the history of Christian Missions to Moslems.

Lull was raised up as if to prove in one startling case what the Crusades might have become and might have done for the world had they been fought with spiritual weapons and in the spirit of Him whose last words from the Cross were forgiveness and peace. Dr. Eugene Stock declares: "There is no more heroic figure in the history of Christendom than that of Raymund Lull, the first and perhaps the greatest missionary to Mohammedans." Neander in his "Church History" does not hesitate to compare Lull with Anselm, whom he resembled in possessing the threefold talents uncommon among men and so seldom found in one character: namely, a powerful intellect, a loving heart, and efficiency in practical things. If we acknowledge that Lull possest these three divine gifts, we at once place him at the front as the true type of what a missionary to Moslems should be to-day.

"This man," says Dr. George Smith in his "Short History of Missions," "was no careless Crusader cheered by martial glory or worldly pleasure. His was not even such a task as that which had called forth all the courage of the men who first won over Goth and Frank, Saxon and Slav. Raymund Lull preached Christ to a people with whom apostasy is death, and who had made Christendom feel their prowess for centuries." Frederic Perry Noble in his monumental work "The Redemption of Africa" does not go too far when he characterizes Lull as the "greatest of medieval missionaries, perhaps the grandest of all missionaries from Paul to Carey and Livingstone. His career suggests those of Jonah the prophet, Paul the missionary, and Stephen the martyr."

It has only been in recent years, however, that this missionary hero was rescued from oblivion. He was not unknown in the annals of the Franciscans, nor to those who had studied the history of Christian missions in the Middle Ages, nor to students of Catalonian literature and medieval philosophy, to which Lull made such a large contribution. Al-

most simultaneously three biographies of Lull in popular form appeared from the press, one from the Roman Catholic standpoint, one by a Cambridge scholar, and the other written in Arabia.[1]

With what joy and surprize was I able to trace the story of this life in the sources available, and cordial letters were received from the Bishop of Majorca, in which he encouraged the Protestant missionary in his attempt to set forth the life of this hero of Palma. I was then in ignorance of the fact that Lull had had many predecessors as missionaries to Moslems. Altho like Sirius in the dark vault of heaven, he stands out like a star of the first magnitude in the Middle Ages, there were other lights. From the very beginning of Islam, God did not leave Himself without a witness, but the story of these seven centuries of inward struggle between those who were philosophically converted to Islam from the Christian churches of the Near East, and the faithful witness by tongue and pen of those who were not ashamed of the Gospel of Christ, still remains to be written. It is true that the general missionary spirit of the twelfth and thirteenth centuries was that of the Crusades. Authority in religion was exprest by the sword and by the Inquisition. The Crusades taught the Saracen at once the strength and the weakness of medieval Christianity. Moslem philosophy was in the ascendant. While the Western nations were too ignorant to know the value of the treasures of antiquity, the Saracens preserved them by translating the works of the Greeks into Arabic. Yet in Spain and in the Near East there was a constant conflict of the mind of well as of the sword, a crusade for the truth as well as a conflict on the battlefield; and even as there were reformers before Luther and two thousand years of missions before Carey, so Lull had his predecessors.

Three little books give us brief introduction to the study of this subject. The German author, Keller[2] gives an outline of what was done to combat Moslem error by the leaders of the Church. Steinschneider, in a remarkable paper for the German Oriental Society, gives a list of the polemic and apologetic literature in the Arabic language, written by Moslems, Jews, and Christians during these early centuries. But most of all we are indebted to a Danish writer, Dr. C. H. Kalkar, who in 1884 published his interesting monograph on the Missionary Activity of the Church among Mohammedans from the earliest times until the fall of Constantinople in 1453. From these books we learn that there was nearly a score of men who, by tongue and pen and some of them by their

[1] "Raymund Lull: The Illuminated Doctor." By W. T. A. Barber, D.D. London. Charles H. Kelly. 1903. 2s. 6d. "Le Bienheureux Raymund Lulle." Par Marius Andre. Paris. Lecoffre. Second edition. 1900. "Raymund Lull: First Missionary to the Moslems." By S. M. Zwemer. New York. Funk & Wagnalls. 1902. 75 cents. The first deals especially with Lull as a doctor of the schools as well as a martyr of the Church, and shows how he joined with Roger Bacon in a plea for the necessity of a complete scientific education for missionaries. The chronological summary is specially valuable, as is also the table of Lull's books. The second biography is from a Roman Catholic standpoint, and appeared in a collection of Lives of the Saints, published under the direction of M. Henri Joly. It contains considerable material not found in the other two biographies. The last-named biography portrays Lull as the first and greatest missionary to Moslems, and is illustrated. Translations have appeared in German (Wiesbaden: Sudan Pioneer Mission), and in Arabic (Cairo: Nile Mission Press).

[2] "Geisteskampf des Christentums gegen den Islam bis zur Zeit der Kreuzzüge." (Leipzig.)

life-blood, testified to the truth of the Gospel among Moslems.

There is no doubt that Islamic literature itself affords examples of such witnesses for the truth. In the earliest extant biography of Mohammed the prophet, we learn that one Obeid Allah bin Jahsh, who took refuge in Abyssinia from Mecca after his conversion to Islam, there became a Christian. He wrote a letter to Mohammed and his companions calling them to the true faith and stating: "We now see clearly while you are still blinking in the dark." John of Damascus (754) is well known in church history for his polemic writings against the Saracens. Theodorus Abucara, a bishop in Mesopotamia, was also active in preparing literature of this character.

No other country in Europe was in such close touch with Islam for good and for ill as the kingdoms of Castile, Navarre, and Aragon in Spain, where there were a number who were valiant for the truth; among them Eulogius Alvarus, Perfectus of Cordova (850), and especially Bernardus de Carbo, the first martyr of the Franciscan brotherhood, Daniel de Belvederio, and John of Perosa, and his brother Peter. At the court of the caliph El Mamun in Bagdad, Abdul Messiah ibn Ishaq el Kindi wrote his celebrated apologetic for the Christian faith, in the ninth century, which has been translated during the modern missionary era into a number of languages, as well as revised and reprinted in its original Arabic. At Constantinople, in 1118, Euthymius Zigabenus busied himself in writing pamphlets on the Moslem controversy and even prepared a catechism for Mohammedans. About the time of Raymund Lull, Richard of Montecroix, also called Florentinus, prepared a number of books to convince the Saracens of the truth of the Christian faith. One of them, a refutation of the errors in the Koran, was translated by Martin Luther at Wittenberg in 1540. Hildebert, the Archbishop of Tours, (1184) wrote his poem attacking Islam and Mohammed, and in the same spirit Raimundus Martini prepared his "Pugio fidei contre Judaeos et Mauros."

But the Christian world of the thirteenth century neither understood nor loved the Moslems. Gross ignorance and great hatred were joined in nearly all who made any attempt to describe Mohammedanism. Petrus Venerabilis (1156) showed a different spirit. He was the first to translate the Koran into Latin and to study Islam with sympathy and scholarship. He even made a plea for translating portions of the Scripture into the language of the Saracens, and affirmed that the Koran itself had weapons with which to attack the citadel of Islam; but, alas! he added the plea of the scholar at his books: "I myself have no time to enter into the conflict." Altho he says that we are to approach the Moslems "not with arms but with words; not by force but by reason; not in hatred but in love," he himself did not go out to them.

It was reserved for the Spanish knight of Palma to take up the challenge and go out single-handed. It was Raymund Lull who saw clearly what others had seen dimly, and who put into life what others had only wished and hoped for. They shed ink; he shed his blood. "I see

many knights going to the Holy Land beyond the seas and thinking that they can acquire it by force of arms; but in the end all are destroyed before they attain that which they think to have. Whence it seems to me that the conquest of the Holy Land ought not to be attempted except in the way in which Thou and Thine apostles acquired it, namely, by love and prayers, and the pouring out of tears and of blood."

Raymund Lull was born at Palma on the island of Majorca in 1235. His early life was spent in gaiety and often profligacy at the court of King James II. of Aragon. At the age of thirty-two he saw the vision of the dying Savior and resolved to devote himself entirely to Christ's service. Henceforth he had only one passion. Because he was forgiven so much, he loved the more, and concluded that he would forsake the world and give up all. Nine years were spent in retirement in a cell at Mount Randa in study and in preparation for the great life task to which he felt divinely called.

This life work was threefold. He desired to devise a philosophical system to persuade non-Christians of the truth of Christianity; he wished to establish missionary colleges for the teaching of Oriental languages and the training of men for the Moslem controversy; and most of all he was filled with a passion to go forth himself and preach to the Saracens, hoping to seal his testimony with martyrdom. Lull himself, when about sixty years old, reviews his life in these words:

"I had a wife and children; I was tolerably rich; I led a secular life. All these things I cheerfully resigned for the sake of promoting the common good and diffusing abroad the holy faith. I learned Arabic. I have several times gone abroad to preach the Gospel to the Saracens. I have for the sake of the faith been cast into prison and scourged. I have labored forty-five years to gain over the shepherds of the church and the princes of Europe to the common good of Christendom. Now I am old and poor, but still I am intent on the same object. I will persevere in it till death, if the Lord permits it."

It is not necessary here to enter into the details of his missionary journeys, of his visits and appeals to the popes, of his controversies at Montpellier and Paris, lecturing against Averroism, which held that things might be true in faith that were false in philosophy. All this may be gleaned from the biographies mentioned. For one who lived in the Middle Ages when communications were difficult and dangerous, he was a great traveler. We find him now at Rome, then at Genoa, Naples, Paris, Montpellier; he took missionary journeys to Cyprus, Armenia, North Africa, and some say as far as London (1305).

His first missionary visit to Bugia in Africa was in 1306, when he was seventy-one years of age. On his return he was shipwrecked at Pisa, but, undiscouraged, he traveled on to Montpellier, to Genoa, to Avignon; spent two years in Paris, and in 1311 attended the Council of Vienne, where he secured the statute for the founding of schools to teach missionary languages. In 1314 he left Majorca on his last missionary journey, and was martyred at Bugia,

June 30, 1315. It was at Pisa after his shipwreck that the man of seventy, who had risked the wrath of the Moslems and had faced the foul discomforts of a Moorish prison for half a year, and had just completed the publication of his *Ars generalis,* in its final form, succumbed to the temptation of his times and for *once only* learned upon the arm of the flesh and proposed to use secular weapons for winning the Moslem world. It is true that in this proposal he included the missionary idea, the institution of monasteries for studying languages, and the sending out of eloquent preachers, but he also advocated a new order of knights who should fight relentless war against the Saracens. He even planned the partition of the Saracen Empire among the states of Europe, and proposed that a tenth of the revenues of all the churches should be devoted to this end.[3] The enthusiastic citizens of Pisa, as well as the noble ladies of Genoa, favored his plan and came forward with large gifts for the recovery of the Holy Land, but his project failed. At the Council of Vienne, however, Lull rejoiced to see one portion of the labors of his life brought to fruition. The battle for instruction in Oriental languages in the universities of Europe had been won. He was then seventy-nine years of age, and the last years of his life told heavily even on the strong body and zealous spirit. His pupils and friends desired that he should end his days in the peaceful pursuit of learning and in the writing of many books.[4] Such, however, was not Lull's wish. His ambition was to die as a martyr. For ten months he dwelt in hiding, talking and praying with his converts at Bugia, his one weapon the argument of God's love in Christ. At length, weary of seclusion, he came forth into the open market and presented himself to the people as the same man whom they had once expelled from their town. It was Elijah showing himself to a mob of Ahabs! Lull stood before them and threatened them with divine wrath if they still persisted in their errors. He pleaded with love, but spoke plainly the whole truth. The populace filled with fury at his boldness, and unable to reply to his arguments, seized him and dragged him out of the town; there by the command, or at least with the connivance, of the king, he was stoned.

Raymund Lull was above all things a missionary statesman. He anticipated great missionary movements and methods. In his ideals of missionary training, both as regards language and comparative religion, he was centuries ahead of his time. As early as 1276 he set up a school for the study of Arabic at Miramar. In his plea for university training on the part of missionary candidates his words are still a living message:

"Conscience stings me, and compels me to come to you, whose discretion and wisdom is supremely concerned to bring about a mighty remedy—pious, meritorious, a serv-

[3] An interesting account of this curious project appears in a book entitled "Cent Projets de Partage la Turquie." (1281-1913.) By T. G. Djuvara. 648 pp. Paris. 1914.

[4] He wrote in Catalan, Latin, Arabic, on almost every subject. One of his biographers states that his works numbered 4,000. Two hundred and eighty-two were catalogued by Salzinger, of Mantz in 1721.

ice pleasing to God and useful to the whole world. I mean that here in Paris, where the spring of Divine knowledge gushes forth, and where the light of the Truth shines forth on Christian peoples, there should be founded a faculty for Arabic, Tartar, and Greek studies. Thus we may be able to learn the languages of the adversaries of God; and that our learned men, by preaching to them and teaching them, may by the sword of the truth overcome their falsehoods and restore to God a people as an acceptable offering, and may convert our foes and His to friends."

He also inaugurated what might well be called a missionary educational movement for the common people. He was one of the first to use the colloquial for literary effort rather than Latin. Some one has called him the Moody of the Middle Ages. In Catalan he prepared for his fellow believers collections of hymns, a poem on the hundred names of God (probably arranged in imitation of the Moslem rosary), a book of the miracles of heaven and earth, and most important of all, his famous religious romance, "Blanquerna," which constantly reminds us by anticipation of Bunyan's "Pilgrim's Progress."

In the third place he might truly be called the originator of the laymen's missionary movement during the Middle Ages. He did not belong to the religious orders. He was not trained in their schools; he did not follow their methods. His whole spirit was one of independence and even of criticism. The story of his life is the story of a noble struggle against ecclesiasticism, a struggle for freedom and for the fundamental truths of the Gospel. He attacked Islam with the weapons of Christian philosophy, and in his lifelong conflict with this gigantic heresy Lull proved himself the Athanasius of the thirteenth century. He was convinced that truth was supreme and that truth would conquer; that the strength of Islam was its pride and ignorance, and this could only be overcome by the humility of love and by education.

We can best close this sketch of Lull's life and give his message to our times in his own words. His writings are so voluminous, so full of brilliant thoughts and fervent aspirations that it is difficult to make a wise choice. Everywhere we find glorious watchwords for the new spiritual crusade against Islam in the twentieth century. How up-to-date is this prayer!

"Lord of heaven, Father of all times, when Thou didst send Thy Son to take upon Him human nature, He and His apostles lived in outward peace with Jews, Pharisees, and other men; for never by outward violence did they capture or slay any of the unbelievers, or of those who persecuted them. Of this outward peace they availed themselves to bring the erring to the knowledge of the truth and to a communion of spirit with themselves. *And so after Thy example should Christians conduct themselves toward Moslems; but since that ardor of devotion which glowed in apostles and holy men of old no longer aspires us, love and devotion through almost all the world have grown cold, and therefore do Christians expend their efforts far more in the outward than in the spiritual conflict.*"

In speaking of private morals Lull says: "The most general vice is *accedia*, not doing what might be done, not living up to one's opportunities." His passion for the truth was supreme. "Let Christians," he says, "consumed with a burning love for the cause of faith, but consider that since nothing has power to withstand the truth, which by the strength of arguments is mighty over all things, they can, with God's help and by His might, bring back the infidels to the way of faith; so that the precious name of the Lord Jesus, which is in most regions of the world still unknown to the majority of men, may be proclaimed and adored; and this way of converting infidels is easier than all others. For to the infidels it seems a difficult and dangerous thing to abandon their own belief for the sake of another; but it will be impossible for them not to abandon, for the sake of that which is true and necessary, the faith which is proved to them to be false and self-contradictory."

What a life of joy he lived! "Honor and reverence be to Thee, O Lord God, who hast given so great grace to Thy servant that his heart swims in rejoicing and gladness as a fish swims in the sea; and because delight and gladness come to him, O Lord, when he considers that Thou art in existence.

"O King of kings, lofty and noble Lord, when I think of eternal life and consider it, then, O Lord, am I full and covered with joy within and without, and am as full of joy as the sea is of water."

He was a true mystic. "How little profits it the pilgrims to roam through the world in quest of Thee, if when they have come back from their pilgrimage they return again to sin and folly."

"He who would find Thee, O Lord, let him go forth to seek Thee in love, loyalty, devotion, faith, hope, justice, mercy, and truth; for in every place where these are, there art Thou."

"The image of the crucified Christ is found much rather in men who imitate Him in their daily walk than in the crucifix made of wood."

"He who loves not, lives not. He who lives by the life can not die."

"He who bestows on his friend his love, gives more than treasures of gold." "He who gives God can give nothing more."

"The spirit longs after nothing as it does after God. No gold is worth so much as a sigh of holy longing."

But he was also a true ascetic, and in his eighty-first year his prayer for the crown of martyrdom was gloriously fulfilled. Who follows in his train?

"If it were pleasing to Thee that Thy servant should go through the squares and streets and villages and towns proclaiming Thy truth and the falsity of the unjust, and should have no fear of hunger or thirst, nor of death, then would he know himself to be remembered in the pity of his God."

"Oh, long-suffering and pitiful Lord! many a time have I trembled with fear and cold. When will the day and hour come when my body will tremble for the great warmth of love and ardent longing, and delight in dying for its Creator and Savior."

MALAY WOMEN—YOUTH AND MIDDLE-AGE

WESTERN MALAYSIA, SHOWING MISSION STATIONS (UNDERLINED)

A Day of Opportunity in Malaysia

BY CHAS. E. G. TISDALL, SINGAPORE, STRAITS SETTLEMENTS

THERE is, perhaps, no Moslem field in the world to-day that offers greater opportunities for winning Mohammedans to Christ than are found in Malaysia. At the same time, be it said to the shame of Christendom, there are no Moslem people for whom less is being done than for the Malays. It is true that there are large missions in Malaysia. Among these are the Rhenish Mission in North Sumatra and Southeast Borneo; the Methodist Episcopal Mission of America, with its huge Anglo-Chinese schools for both boys and girls in Singapore, Malacca, Penang, Ipoh, and many branches in Java, Sumatra, Borneo, and other large islands of the archipelago; the Society for the Propagation of the Gospel Missions in the Straits Settlements, Federated Malay Straits, and Borneo; the Brethren's Mission; the English Presbyterian Mission, and the Seventh Day Adventists.

"Surely, having all these," an outsider might say, "there is no need to start another," but the fact is that all of these missions, with the single exception of the Society for the Propagation of the Gospel Medical Mission for Malay women at Malacca, devote their energies almost entirely to work among the Chinese, Indians, Battaks, and Dyaks, and leave the Malays alone. The Arabian Mission, with a few devoted workers who could be counted on the fingers of one hand, with a difficult language to learn,

A MALAY HOUSE IN SUMATRA

tried for years to gain a footing among a bigoted, fanatical people, who knew their own religion well, and had all the stock arguments against Christianity at their fingers' ends. But this little band of faithful Christians, who worked for years in rented houses, without churches, hospitals, or schools of their own, have now, after twenty-five years, a strong mission with many workers, fine buildings for churches, hospitals, and schools. "What hath God wrought?" But while praising Him for His great work there, why not pray that the same thing may be repeated among the Malays. Are there no more men and women of like spirit who will come forward and do for a Malay mission what, under God, Samuel Zwemer and his associates have done in Arabia?

In the Malay Peninsula alone there are more than 1,000,000 Malays, among whom there is not one Christian missionary, with the exception of two or three ladies at the Malacca Medical Mission, and the colporteurs of the British and Foreign Bible Society.

Turn to Borneo and, with the exception of the Rhenish Mission in the south, not one Christian missionary is working among the Malays. The islands in the Riau Straits, and almost the whole of the huge island of Sumatra, are in the same neglected condition. Year after year passes, and yet no missionary of Christ is sent to these millions of a most lovable race for whom Christ died.

Now is the day of opportunity, for the Malays know little or nothing of Mohammedanism, and are, therefore, not fanatical or bigoted. They are ready to listen to the Gospel message, and with a strong mission, might be won for Christ in a few years time. This state of things is not likely to last long, for their conversion will soon become as difficult a problem as it is with other Moslems. What is making this change? For one thing, the 11,000 pilgrims

SOME MALAY AND TAMIL BOYS IN MALAYSIA
A hot lunch for a cent wherever you are

who go annually from this part of the world to Mecca, return as missionaries of pan-Islamism to prejudice all whom they meet against everything Christian. Malay newspapers print, week by week, from the Egyptian journals, translations of articles well calculated to arouse the natives' animosity against everything Christian and everything British as well. Hatred toward all non-Mohammedans, as an Islamic virtue, is being gradually instilled into the Malays, and in a few years they will not be as accessible as to-day.

Educated men from India are also beginning to come to Malaysia, men well able to teach and preach Islam, and unlike the ignorant Arab priests from whom the Malays have learned in the past. Only recently I met an Indian engineer who has gone to work on the east coast of the Malay Peninsula—a man who will do an immense amount of harm in places where there is not one Christian missionary to Chinese, Indians, or Malays. Why is it that a Moslem, working for his living as a merchant or as a professional man, is a keen missionary, whereas Europeans in like positions often do more harm

than good to the cause of Christ?

An American Methodist, in charge of a mission school at Medan, Sumatra, writes: "Scattered through this vast region are multitudes who have never heard of Christ, but who are rapidly learning the faith of Mohammed. At this rate, Mohammedanism will soon be the religion of Sumatra. It is now a race between the Cross and the Crescent, and the one which gets to the ears and hearts of the people first will be the ruling faith. What will the Christian churches at home do about the matter?"

But can the Malays be converted to Christianity? Let me quote from the letter of an English lady missionary, who writes: "In Java, in 1906, there were 18,000 converts from Islam to Christianity, and from 300 to 400 are added to this number annually. In Sumatra, the work carried on has been mainly among the Batak tribes, which have not yet been won over to Mohammedanism, yet even here 6,500 converts have been gathered from among the Moslems themselves, and 1,150 catechumens are under instruction for baptism."

The wonderful increase in the sales of Scriptures by the colporteurs of the British and Foreign Bible Society among the Moslem Malays shows how ready these people are to receive Christian teaching.

Language	*Copies*		
	1911	1912	1913
Malay (Arabic)	10,709	13,500	17,230
Malay (Roman)	10,011	11,223	15,930
Javanese	14,155	26,499	40,947

For about twenty-five years, the seed has been faithfully sown all over the field by the agents and native colporteurs, who are the only Christians that many thousands of the Malays ever see. Missionaries ought to be sent out to water the seed and to reap the harvest.

Are there not stewards of God's wealth in England or America who will help some mission begin and carry on a work among the Malays at once? This is a wonderful opportunity, which must, before long, pass away.

THE FORCES MAKING FOR UNION ON THE FIELDS

The reason why church union is progressing more rapidly on the foreign field than at home, is because of the heavier burden borne by Christian workers in non-Christian lands. The work there is vaster, the problems are more urgent and discomfiting, the foes to be met and vanquished are more numerous and formidable, the result being that the representatives of different communions are forced into cooperative enterprises and forms of fellowship from which they would have shrunk in a Christian land. The non-Christian vineyard is so vast and the laborers are so few, that instinctively men draw together in spite of the barriers which logically ought to keep them apart. The power of arduous work for God to knit together separated hearts is nowhere so magnificently exhibited as in the foreign field, and they are, no doubt, true prophets who declare that it is the foreign missionary who is to teach the churches at home the blessedness and power of a united church.

—Rev. Charles E. Jefferson, D.D.

SCOTCH MEMBERS OF THE POCKET TESTAMENT LEAGUE SHOWING THEIR TESTAMENTS

With Christ Among British Troops

CHRISTIAN EFFORT AMONG THE MEN ON THE BATTLEFIELD AND IN TRAINING FOR THE WAR OF THE NATIONS

BY J. KENNEDY MACLEAN, LONDON, ENGLAND

IT was a strange world upon which Great Britain looked out on the morning of August 5, 1914, for the dark cloud of war, which for several days had been hanging over the nation, had burst as the midnight hour tolled out in the silence, and the country was actually at war with Germany. Only for an hour or two were there any signs of panic; then, shaking off its nervousness, the nation settled down to prepare itself in earnest for the grim struggle. The call for men was sounded, and the nation's manhood sprang up in ready and eager response. Dormant qualities burst into life in a moment, and men who one day were content to drag out a commonplace existence at the desk, or the counter, found themselves on the next marching to the camp and the training-ground with a new light in their eye and a new purpose in their heart.

As if a magician's wand had worked a series of miracles, military camps suddenly and mysteriously came into being all over the land, and as fast as men joined the colors they were drafted off to some training-ground, there to begin that steady and serious preparation for the battlefields of the

Continent which seems destined to prove such an important factor in the shaping of national destinies for generations to come.

When the first excitement had given place to a calmer view of things, it was obvious that the coming together of such vast numbers of men created problems from the standpoint of religion that must be handled without a moment's delay. Within a week or two hundreds of thousands of men were under canvas, and it was imperative that their spiritual interests should receive adequate attention. With splendid patriotism and statesmanship the Young Men's Christian Association led the way in rising to meet the need of the hour. . .

For some years past, the Association had accompanied the Territorials (the British voluntary citizen Army) when they went into camp for their annual training, and thus had firmly established itself with the military authorities as a social and spiritual force of high value. But it was a much larger undertaking to dot the country with tents flying the flag of the Y. M. C. A. in every military camp. Had it not been for the faith and the courage of several leaders of the movement, this ideal would never have passed beyond the region of dreams. The scheme was without precedent. It was beyond the reach of the movement. The money to make it possible would never be obtained, in view of the tightening of finance because of the war. These arguments had to be answered by the more daring spirits gifted with the imagination that translates impossibilities into actualities. Well was it that the forward policy carried the day, for in launching that policy the Y. M. C. A. started a new movement, clothed with the garments of service and of power.

To-day, after eight or nine months of war, the Y. M. C. A. is doing its useful and valuable work in practically every training-camp in the country; at the great military bases on the Continent it is ministering to the needs, physical and spiritual, of the country's fighting forces; its buildings and workers are with the troops on the burning sands of Egypt under the shadow of the eternal Pyramids, and in India also it is in step with the men who are taking their share in the defense of the Empire. Altogether, over 700 centers have been established. In the summer and autumn months canvas tents flew the Association's banner, but as the colder weather came on buildings of a more solid and substantial character became necessary, and these were erected to supersede the tents. To build and equip these "huts," as they are called—in Scotland they go by the name of "institute"—the public have subscribed over $1,500,000. Some of the huts have cost as much as $4,000, but a fairly good type of building has been built for $1,500. Where the troops are billeted in towns the Y. M. C. A. rents some existing building suitable for the purpose. In some places the strangest buildings have been prest into service. I have seen old cowsheds transformed in a few hours into comfortable recreation-rooms; in stables, horses have given place to men; laundries, hop-oasts, barns, factories, and breweries are at this hour giving welcome shelter to thousands of troops who, with commendable good nature and adaptability, are making the best of their circumstances and smiling in the midst of their quaint experiences.

All ranks and classes have contributed. Not only have the titled classes come forward with financial assistance but many of them are rendering personal service both in the homeland and on the Continent. The King and Queen have taken a keen personal interest in the work, and have on several occasions visited and inspected the huts. The military authorities put every facility in the way of the Association, and altho I am not at liberty to state the amount, there is no objection to my saying that the War Office has paid over several large sums to assist the building and maintenance of the various centers. Nothing has been more remarkable than the confidence reposed in the Association by the Government and its officials. It seems as if the Y. M. C. A. had become an arm of the service, so close is its connection with the Government departments, and so deep is the confidence reposed in its work.

A little while ago, I stood under the stars on Salisbury Plain. Tiny spots of light here and there indicated the huts in which the troops under training were sheltered for the night; ghostly figures passed us in the darkness; a sense of loneliness, of desolation, seemed to hang over the place, and it was only relieved when we turned to the center in charge of the Y. M. C. A., full of soldiers, well-lighted, and admirably equipped for the convenience of the men under arms. In that haven from the coldness and the blackness of the night the best influences were at work, and the men on whose behalf the work was done realized that they were surrounded by friends who cared for their bodies and souls. I wondered what the men would do if no such place existed, and I have tried to

A SCENE IN A TYPICAL Y. M. C. A. TENT

imagine the same thing at other times when visiting various parts of the country, and seeing the same comforting and healing forces in operation. Without the ministry of the Y. M. C. A., the troops would most certainly have lost in efficiency, and thus the movement has been rendering—and still is rendering—a national service of the highest value. This is not by any means my own opinion only; it is the view of all who are acquainted with the facts of the case.

The buildings erected by the Y. M. C. A. are at the service of all the soldiers for reading and recreation purposes, and also for the sale of tea, coffee, buns, chocolates, and cigarets. Most of the workers are rendering voluntary service, and in their ranks are to be found clergymen and ministers, professional and business men, as well as many ladies who come for certain hours of the day and render whatever help they can. In addition, the Association sells stamps to the men, posts and collects their letters, provides them with writing-paper and envelops free of charge, takes care of their money for them, attends to their laundry, and in many other ways looks after their interests. In one place I found a college professor, who had obtained leave of absence for a year, working his hardest to help the men under arms, and in other centers titled people have taken their places behind the counter and become the willing servants of the men in khaki.

For the first few months of the war the good services of the Y. M. C. A. were strictly limited to the homeland, and that was enough to tax all the resources of the movement; but when the winter months drew on, and the condition of the weather on the Continent prevented any great movement on the part of either the allied forces or the enemy, the way opened up for similar effort in France. Recognizing the value of the work, the military authorities gave permission for the erection of large wooden buildings at the important military bases on the Continent, and at these the Y. M. C. A. has been established since before Christmas, with the happiest results. In Egypt, also, the Association is represented by tents and workers.

The spiritual side of the work is in steady progress all the time—more enthusiastically in some places than in others, but in them all with a most praiseworthy earnestness and devotion. Every night, after the "sing-song," or concert, family worship is observed, while evangelistic meetings are frequently held, and every Sunday the religious exercises are, of course, on a larger scale. A decided impetus to definite soul-winning work has been imparted by the methods of the Pocket Testament League, about which I shall have something to say presently.

Other societies and organizations have followed the splendid lead of the Y. M. C. A., and are helping to make the lot of the troops in training as happy and comfortable as possible. The Soldiers' Christian Association exists for the purpose of laboring among the soldiers at home and abroad, with the view of winning them to Christ, and it has behind it a record of admirable service. But since the war broke out, its activities have been quickened and extended to different camps throughout the country. Both the Salvation

Army and the Church Army are marching in step with the army, on foreign service as well as at home. The Salvation Army's long arm of usefulness among the King's forces circles the world—in South Africa, Australia, New Zealand, Canada, India, Egypt, and in scores of centers in the homeland. Officers and members of the Salvation Army also raised subscriptions among themselves and sent a dozen beautifully equipped motor-ambulances to the Continent for the transference of the wounded soldiers to and from the hospitals. The Church Army, too, has rendered valuable help among the troops preparing for the front, and in the north of France there is a Church Army hospital which is playing a useful part in the healing of the wounded warriors.

The Open-Air Mission is another society which is doing much to brighten the lot of the soldiers in the camps, and is also conducting a helpful ministry among the German prisoners in England. One of this society's buildings near a great military camp has been appropriately named the "Welcome," which is proving not only a place where many a man is finding the Savior, but is also a meeting-place for many who are Christians. There they find their own company. Mr. Frank Cockrem, the secretary of the society, says that it is a common sight to see a group of the Christian men in one corner of the hall gathered round the Word of

SALVATION ARMY MOTOR AMBULANCES AT THE DISPOSAL OF THE BRITISH ARMY

God—no undue noise, no song-singing, the men acting just as they would act at home. Gospel services are held every evening, and almost every day men are coming out on the Lord's side. Then they return to their huts to witness for Him. One young soldier who had accepted the Savior went to his hut and began to tell his comrades about it. Then he knelt down beside his bed to pray. When he got up from his knees, one of the men said, "Why don't you let us hear you pray?" "Very well," he replied; "if you kneel down, I will." The men did as requested, and then, as he knelt in their midst, the young convert, in broken language mingled with sobs, poured out his heart to God. Conversions have been numerous, and it invariably happens that when once a man takes his stand on the side of Christ he goes to work to win his companions. Among the wounded German prisoners the representatives of the Open-Air Mission also distribute Gospels printed in German, and these are received with much gratitude.

The Scripture Gift Mission and the Pocket Testament League are two other agencies that are spreading the Word of God among the soldiers, and are reaping wonderful fruit. The former publishes the New Testament in many languages, and since the war began has been sending its little books to Russia, Austria, and other countries, while at the same time widely distributing them among the sailors and soldiers of Great Britain. The Testaments given to the soldiers contain a special message from the late Lord Roberts, while the book for the navy has a message written by Admiral Jellicoe.

The Pocket Testament League, which has been introduced to our fighting forces, is perhaps the most perfect soul-winning instrument in existence. The League has distributed hundreds of thousands of Testaments since the war started. Every recipient first promises to carry the Testament always with him and to read at least one chapter each day. That is the starting-point. The goal is decision for Christ. In the League Testament there is a form of membership which is signed by the person accepting the little book. The way of life, also, is clearly explained, and another form invites signature when the will and heart have been yielded to God.

See how the various steps may lead up to the definite decision. Give a Testament to some one on the understanding that he will join the League, and when he signs his name to this effect, you have found an opening for personal dealing. You point him to the way of life so simply explained in the book, and when the great decision has been made, ask him to register it on the page set apart for that purpose.

Some months ago I was present at the inauguration of the movement among the soldiers. Mr. Charles M. Alexander, the famous leader of gospel-song, moved by the great need of definite work among the troops, spent a few days in visiting the camps on the broad expanses of Salisbury Plain, and the fire which he then kindled spread rapidly to other places. In a few weeks over 10,000 soldiers joined the League, and more than 3,000 of these definitely accepted Christ. That was only a beginning. To-day the League and its

soul-winning methods have been adopted not only in Y. M. C. A. and other camps, but by many Christian workers, who have realized their value from personal experience. The movement is making its influence felt over a wide area. Multitudes of other workers are using the little Testament and follow the methods of the League, in Egypt, in France, and in Christian leader who commands the respect of all classes. Since then he has been visiting the Scottish camps, accompanied by one or two earnest friends, and a few days ago he wrote to say that in the period named more than 12,000 soldiers have joined the League, and more than 7,000 have declared their willingness to make the great decision. That is a record for

A CAMP NEAR THE GREAT PYRAMIDS OF EGYPT, WHERE Y. M. C. A. MEETINGS ARE HELD

other countries, and the story which they all tell is the same—that God is using His own Word in a wonderful way to bring men to the place of full and complete surrender.

The success of the League's operations is not confined to one place or to one country. Given a fair trial, the movement works well everywhere. Just two months ago, Mr. George T. B. Davis, the international secretary of the League, left London for Scotland, on the urgent invitation of Sir Joseph P. Maclay, one of the merchant princes of Glasgow, and a which every Christian heart will most sincerely thank God. The work is still spreading in all directions.

What the country will be like after the war none can tell, and it would be idle to attempt a prophecy. But this much is certain, that many branches of the Church of Christ have risen nobly to their present opportunities, and what they have been able to do in the Master's name during a period of unprecedented stress and anxiety will be long and lovingly remembered by those in whose interests they have toiled.

The Highest Form of Service

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THE deepest need of the Church is for a fresh discovery of God. If the Church is to break up and overcome the inertia and unbelief at home, and if she is to win back the lost frontiers and capture the unconquered citadels in the non-christian world, she must have a deeper, fuller, freer, richer life in Christ.

How then are men to unlock the treasures of the heavenly world? The answer is threefold.

First, there must be a new return to the fountains of unsullied truth in the Bible. Jesus Christ never becomes or remains real to men who cease the study of the Book. One of the tragic facts about the life of our day is that many men have lost the Bible out of their lives. The first great recovery is a recovery of the Word of God.

Second, men must be led to see that the missionary enterprise should be a personal objective and ministry to every disciple of Jesus Christ. The world will never be evangelized by preaching from the pulpit alone. It will be evangelized by the living testimony of men in the trades and professions, in the market-places and highways.

Third, there must be a rediscovery of the place and power of prayer in the spread of Christianity with all the unwithholding consecration, with all the calls for vicariousness that genuine prayer implies.

Three Forms of Prayer

A simple classification, and sufficient for practical purposes, is that there are three kinds of prayer, communion, petition and intercession. As S. D. Gordon says, "Communion and petition store the life with the power of God; intercession lets it out on behalf of others."

Many limit prayer to communion with God. To some prayer is a brooding, a dream, a reverie and nothing more. We agree with Tennyson that "Solitude is the mother country of the strong," but that is not all that real prayer implies. There is much about God that can never be learned or experienced except as men join Him in the spiritual conflict with evil which intercession implies.

Often it is said that submission, acquiescence, is the highest attitude of the soul. If submission means obedience to the will of God this must always be the position taken by righteous men. All true prayer must of necessity revolve around the will of God. A genuine intercessor must always be able to say:

"Not Thy gifts I seek, O Lord;
Not Thy gifts but Thee.
What were all Thy boundless store
Without Thyself, what less or more?
Not Thy gifts, but Thee."

* An address delivered at the Southern Presbyterian Laymen's Conventions at Charlotte, N.C., and Dallas, Texas, February, 1915.

This is, however, far from the whole truth. Those who assert that submission is the highest attitude a soul can take toward God often make a pious phrase a substitute for the moral and spiritual conflict which intercession includes, and without which no man can grow into virile manhood. If the biographies of all the men of achievement in prayer, whether in the Bible or in modern times, were fully written, vastly more would be said about importunity than about submission. Dr. P. T. Forsyth well says on this point: "We say too often 'Thy will be done' and too ready acceptance of this will often mean feebleness and sloth. Prayer is an act of will much more than of sentiment, and its triumph is more than acquiescence. *The popularity of much acquiescence in things as they are is not because it is holier but because it is easier.*"

What Is Intercession?

I. Intercession is the world's most powerful, practical, human working force.

Service, the giving of money, the sending out of missionaries, represent the going forth of the life of the Church. Intercession is no less a putting forth of its vital energy.

Let it be frankly admitted that there are mysteries in prayer that have not yet been satisfactorily explained, which have not yet been fully met, but while this is granted it can not be denied that prayer is a great, living reality among the working forces of the achieving Christian leadership of all time. It is inconceivable that God should ask his children to cry day and night, to continue stedfastly in prayer, to pray without ceasing, if there is no reality in prayer, and if it is not a great law of God's working for the redemption of the world. The Bible often asserts and everywhere assumes that prayer has power to change things, that something really happens when men pray aright. In Christ's teaching prayer is never vague aspiration, but involves the putting forth of vital energy divinely intended to secure definite and unmistakable results. Prayer is not passive, it is active. It is the kinetic energy of the soul applied to the highest tasks in the Kingdom.

"Supplication Working"

The Epistle of James was written by a very practical man, and of all the practical suggestions he makes none is more compelling than that found in chapter five, verse sixteen—"The supplication of a righteous man availeth much in its working." Here is an expression full of energy so alluring to modern men of action. His thought seems to be that prayer puts forces at the disposal of God to be applied by Him to definite tasks. Prayer does not change the will of God but it enables God to change the wills of men. Prayer does not persuade God, but it gives God a power to bring to bear on men to persuade them. Power belongeth unto God. Prayer is the miracle of potentiality. All prayer is directed to Him, and the putting forth of vital energy, which is a central truth about intercession, releases forces which God can and does use to accomplish definite and practical ends. Applying this thought to revivals, Nolan R. Best says, "Men planning for revivals ask money and organization to bring

their plans to pass. God asks only prayers. He can have a revival anywhere if He may have but enough prayers of the right kind to work with." If prayer is a veritable dynamo of power why is so little accomplished? Is not the answer the fiery word of the same James, "Ye have not because ye ask not" (James iv, 2); or because selfishness makes the answer impossible? "Ye ask and receive not, because ye ask amiss that ye may consume it on your own pleasures." (James iv, 3.) The truth is that there is all too little of this laborious toil in prayer. As Andrew Murray reminds us, "If the amount of true wrestling with God in the daily life of the average Christian could be disclosed, the wonder might be not that he accomplishes so little, but that God is willing to use him at all." When we come home at night from work for God too tired to pray we have robbed God of that which He needed most to bring things to pass. The field of victory in prayer is trodden hard by the repeated charges of warriors who turn not back in the face of difficulty and danger.

"Striving in Prayer"

In a few swift strokes Paul gives us a portrait of Epaphras, one of his most powerful fellow workers. (Col. i, 7, iv, 12-13.) The distinguishing work of Epaphras was his "striving in his prayers." "He hath much labor." What was the object which led him to undertake the exhausting labor of intercession? The answer is that the Colossians might "stand perfect and complete in all the will of God." What conflicts such a result presupposes! What Christlike love and no less Christlike warfare! What patient teaching, what stern reproof, what changed housing conditions in a heathen city, what revolutionized habits, what breaking loose from old relationships, what readjustment of life's plans! Yet here is a man who believes that intercession has power to influence and change all these things. He proves his faith by spending his time and strength in prayer. Happy the church or city that has a modern Epaphras to set free by intercession for the redemption of men the powers of the heavenly world.

Intercession has been a powerful factor in calling out and causing to sink into the life of the world all the great spiritual movements the world has ever seen. The revivals in the Old Testament, the spiritual quickenings in Germany, the Wesleyan revival, the Welsh revival, the modern Pentecost in Korea, the awakening in India, all these have been preceded and accompanied by special faithfulness in prayer. Every great crisis in the history of Christianity which has been successfully met has been met because of deep devotion to prayer. Trace back all these streams of blessings to their sources and you come soon or late to groups of praying saints or to some lone watcher on the hills to whom prayer is the most powerful method of working.

II. Intercession is the decisive human factor in the spiritual conflict.

That we are in the midst of an intense spiritual conflict needs no proof. That in the midst of the conflict for the control of the planet God still has to wonder that there is no intercessor, is evidence of much lack of prayer on that part of the Church.

"Salvation Through Your Supplication"

In his struggle for the spiritual mastery of Rome and for victory in his imprisonment, Paul points out the two decisive factors. (Phil. i, 19.) The decisive divine factor is "The supply of the spirit of Jesus Christ." The decisive human factor is "Your supplication." It is inconceivable that Paul should depend so confidently on the prayers of believers did he not know that intercession has power.

How Two Battles Were Won

A fierce battle was at its crisis. (Ex. xvii, 8-16.) The odds were very great. Far-reaching issues hung on the way the battle went. Intercession was the pivot on which victory turned. Joshua was in the thick of the battle on the plain; Moses and Aaron and Hur, the intercessors, were in the thick of the battle on the hill alone with God. While intercession continued, victory was assured. When it ceased, the tide turned to defeat. Given a Joshua to lead the battle, a Moses and his helpers in intercession, and no Amalek can prevail. If in our day the Church could realize the significance of that scene on the hill as the decisive factor in the conflict on the plain, the shout of victory would reverberate everywhere along the battle-line. The battle goes against the Church when intercession fails. The key to victory is some Moses, supported on either side by his brethren, entering into the life of intercession. Any spiritual or missionary movement will die out when this fire burns low so that there is only whitened ashes where there should be the leaping flames. If only a sufficient number of battling saints would learn this lesson, Christ could, perhaps, pass over slow-moving, painful centuries in the history of the expansion of the faith and swiftly deliver the Kingdom up to his Father. "Write this for a memorial in a book" (Ex. xvii, 14), that intercession is the decisive human factor in God's war for righteousness and redemption.

There is another intercession scene in the life of Moses, even more moving than the one just mentioned. (Ex. xxxii.) This was a battle, not with a foreign foe like Amalek, but with sin in the lives of his brethren. Here is where the heart-strain is hardest, dealing with sin in those we love. While Moses was on the mount, receiving the law from God, Israel turned to idolatry. The very life of the nation was at stake. Stern measures were necessary, and again Moses turns to intercession and pleads with God for forgiveness for Israel (v. 31-32). "If thou wilt forgive their sin." This seems so impossible without a supreme sacrifice that Moses breaks off suddenly, and adds the very highest note in intercession: "If not, blot me, I pray Thee, out of thy book which Thou hast written." Here was what Nolan R. Best phrases "Fiery revolt and terrific outcry."* Prayers that are nebulous and nerveless get no answer, but intercession that draws vitality from the soul works miracles in the spiritual world. The 33d chapter of Exodus records the continuance of the intercession. God's tenderness with Moses there mentioned is eloquent testimony to the wonders wrought, and God's approval of Moses' prayers.

* "Beyond the Natural Order," page 23.

"By Nothing Save By Prayer"

Look at the desperate case of the epileptic boy. (Mark ix, 14-29 R. V.) The disciples were defeated. They sought explanations. "How is it that we could not cast it out?" The answer is most startling. Let us not quibble and try to obscure the plain meaning of Jesus by some mystical interpretation which has no practical relation to life. Here Christ speaks the word which explains much of the lack of power in the modern church. "This kind can come out by nothing save by prayer." Intercession was the decisive human factor in the conflict. If the faith of the churches in our day were only vigorous enough to take in this word of the living Christ, what devils might be cast out of modern society! Christ here asserts the fact that there is only one human ministry of the Church which releases enough spiritual energy to meet the great practical issues of the Kingdom victoriously, and that ministry is intercession. If prayer has no virtue except its helpful reaction on the life of him who prays, if it changes nothing, Jesus' words throw us back into hopeless unbelief. Such intercession as is here mentioned by our Lord is not simply a repetition of pious words. It is not intercession at all if it does not send the intercessor out with heart hot with indignation and with inflexible purpose to fight evil to the end. But once again let it be repeated, it is prayer which is the decisive human factor in casting the devil out. How central this theme is in the teaching of our Lord is very strongly brought out in such books as Andrew Murray's, "With Christ in the School of Prayer," and it is earnestly urged that this book be read frequently and studied always with the open Bible in hand.

Christ constantly prayed. (Mark i, 35; Luke v, 16; Luke vi, 12; Matt. xiv, 23; Luke ix, 18; Luke ix, 28-29.) The burden of his prayer is for others, as is so powerfully revealed in John xvii, where Christ prayed for the oncoming centuries and the world-conquering Church. That chapter is the cathedral of the New Testament. Christ considered prayer more important than public speech, as is shown by the fact that his profoundest concern for his preachers was that they be men of prayer. His lessons were not at all on how to preach, but often on how to pray. (Matt. vi, 5-15; Matt. xviii, 19-20; Luke xi, 1-13; Luke xviii, 1-16.) Teaching and healing were less urgent than prayer with our Lord, for when the multitudes were pressing Him for healing and teaching, He withdrew to pray. (Luke v, 15-16.) Sleep and rest are gifts of God, but not so necessary as intercession, for they were both sacrificed when urgent needs arose. (Mark i, 35; Luke vi, 12.) Christ states only one method of securing workers, and that method is intercession. (Matt. ix, 38.)

Jesus teaches that it is on prayer that some of the promises wait their fulfilment. If this is not true, why does Jesus say, "*Ask* and ye shall receive, *seek* and ye shall find, *knock* and it shall be opened unto you?" (Luke xi, 9-10.) Intercession is not simply a placid asking, or even an earnest seeking, but sometimes must be rising up in one's might to smite the closed door. God has promised

the Holy Spirit to all (Acts ii, 39); but in connection with the passage in Luke mentioned above, Jesus illustrates the necessity of asking, seeking, knocking, by saying, "How much more shall your Heavenly Father give the Holy Spirit *to them that ask Him.*" (Luke xi, 13.) It is not only true that the fulfilment of promises waits on prayer, but also upon prayer the Holy Spirit waits to cooperate with men. Pentecost and all the repetitions of the experience in Acts are preceded and accompanied by prayer. This means that the Kingdom delays its coming where there is lack of prayer. What a sense of responsibility and compulsion this should bring to every Christian! What unnecessary poverty and misery and wreckage are in the world which praying men might have prevented or removed!

But the fact which lays hold of one most powerfully, until the very wonder of it becomes well-nigh overwhelming, is the fact which is now about to be stated. Pause for a moment to gain control of all your faculties before the next few sentences are said. Put up a prayer that the significance of them may lay hold of the very soul. The crowning evidence of the place of intercession in the life and plans of Jesus is the fact that the Bible is silent about all the wonderful and holy activities of our Lord since the ascension, except one. . . . It is inconceivable that Jesus has suspended action in behalf of his church and his world. What has He been doing these centuries? The absorbing activity of Jesus has been the highest, hardest, costliest ministry. *"He ever liveth to make intercession."* (Heb. vii, 25; Rom. viii, 34.) A prayer two thousand years long! It is as tho God desired that no one should be confused by the mention in the New Testament of a large number of activities of the ascended and living Lord. He reveals only this single, highest ministry of the Redeemer in Heaven. What does this intercession do for the Church and the world? The arresting, startling answer is, *"Wherefore He is able to save to the uttermost."* The place which Jesus gives to intercession is this. When He was here on earth redemption was finished in intent by his death and resurrection, but that *redemption can not be perfectly applied and made completely effective without intercession.* It is because intercession is made—his and ours—that "He is able to save to the uttermost."

III. Intercession is the golden cord that draws men into intimate comradeship with Christ.

In a recent pamphlet, entitled "Intercession," by Henry W. Frost, Home Director for America of the China Inland Mission, he says there are three stages through which the intercessor must pass.

First, there is the stage of *amplification.* Real intercession does not stop until it has taken in a world. No more vision-bringing, horizon-expanding practise is possible to a Christian than this. Mr. Frost relates the experience of Rev. J. Hudson Taylor. "He said that he once made a discovery which awakened and startled him. He had been interested in China, and he used to begin his praying for that land, and he would pray for it so long that he had little time to give to other countries. As a result, he determined that he

would reverse the process of praying, beginning with the forgotten lands and ending with China. On thinking the matter over, he discovered that South America was most frequently left out of his praying, and from that time on he generally began his prayer with South American lands."

The second stage is *specification*. Intercession not only leads one farther afield, it also inevitably compels more attention to details, to individuals and groups, and special needs all over the world. To quote again from the pamphlet mentioned above: "Let me frankly say that you will do well to think twice before you set your face toward this sort of intercession. For this kind of praying will take time. It will mean the giving up of prized pleasures and privileges, earlier rising, and often loss of sleep at night. It will mean pressing the battle to the gates, until you are laying hold of Satan's stronghold and wrestling with powers in heavenly places. Such praying becomes prolonged and is intense."

Finally, there is the stage of *identification*. "Intercession amplifies and specifies, but, before it is finished, it puts the life so closely in contact with God on the one hand and man on the other hand that oneness is obtained and maintained. And I assure you, if I know anything about intercession, that this experience costs more than any other. I told you a moment ago to think twice before you set your face to a life of intercession. I would now say to think thrice about it. For if the other experience costs, this experience costs much more. I would urge you, for the sake of the Church, for the sake of the world, and, above all, for the sake of Christ, to become an intercessor. Nevertheless, remember that doing this will mean, not only that you will have to rejoice with those who rejoice, but also to sorrow with those who sorrow. For identification implies that you will have to suffer with God in his compassion for a back-slidden church and an unsaved world, and that you will have to lay down your life as a sacrifice in behalf of all the sons of men. All this will mean much pain that will be nothing less than soul-travail.

Prayer, therefore, is both an altar and an arena, a shrine and a battlefield. Prayer not only means blessings, but weapons of war, and sometimes intercession may be likened to implements of a wrecking-crew.

Here, then, sounds out the highest, hardest, costliest call. Having faced the issue squarely, will you turn away unconvinced or unwilling to follow the clear call of God? Defeat, disaster, a wreck lie that way! Or will you now take this last and highest covenant to join with Jesus Christ in unfailing intercession that Satan's dominion may be ended and Christ made victor over all the world? Eternal issues hang in the balance as you decide.

"My Lord, I find that nothing else will do,
But follow where Thou goest,
And when I find Thee not, still run to meet.
Roses are scentless, hopeless are the mornings,
Rest is but weariness, laughter but crackling thorns
If Thou the Truth do not make them true.
Thou art my life, O Christ,
And nothing else will do."

First Conference of the Hebrew Christian Alliance of America

BY THE REV. S. B. ROHOLD, F.R.G.S., PRESIDENT

THE Hebrew Christian Alliance of America is the child of many prayers. There has long been felt a great need for united leadership among Hebrew Christians. Their hearts yearn for fellowship with the brethren who have left Judaism and become followers of Jesus, the Christ of God. This is not merely a sentimental racial affection. The loyal ones know that the Hebrew Christians suffer from a fearful malady, that of being *internally divided.* The Hebrew Christian is misunderstood. The Gentile Christians often misunderstand him, and he misunderstands them. He is often led away in the wilderness and left alone, and tempted by the Devil. But even this is nothing compared with the internal malady of being *"divided."*

More than this, the want of united leadership, has opened a wide door for "the little foxes that spoil the vines." Men posing as converts, with an amazing brazenness, maraud this continent, defrauding guileless Christians, yea, even the Church, by plausible invented stories. Ministers who give their pulpits to such impostors, expose their people and actually aid this imposition. The result is that Jewish Missions, otherwise successful, have fallen in the estimation of the Church in general and Jewish Missions have been deprived of a place in aggressive missionary church programs.

This situation has at last become the burden of every loyal Hebrew Christian, and is an absorbing theme in all their prayers. The result is that the idea of a union of Hebrew Christians has been fostered as a cherished hope. Three preliminary meetings were convened; one in Pittsburgh, one in New York, and one in Brooklyn. Last year officers were elected, and a program was inaugurated calling for prayerful, united action. The response was most gratifying, and the whole condition so matured, resulted in sending out "The Call for the Conference."

The Conference

In the Assembly Hall, United Charities Building, New York, on April 6th to 9th, the Hebrew Christian Alliance of America held its first annual Conference. Steps were taken which may change the whole course of Hebrew Christian history on the American continent.

The Conference was comprehensive, representative and united. The subjects deliberated were not matters of petty doctrines or of Church Government, but were vital questions affecting the very life and existence of Jewish Missionary enterprise. From the first session there was a spirit of expectancy, which was kindled into a true spirit of devoted enthusiasm.

The delegates came from great distances—Indiana, Illinois, Missouri, Kansas, Texas, Tennessee, Georgia, Maryland, Pennsylvania, Ohio, and the Provinces of Canada. All the large cities of the United States and Canada, and almost all Missions to Jews were represented. There were also messages of encouragement and greetings from London Jews Society; Bishop Arthur Lloyd; Federal Council of Churches; Dr. John R. Mott, Chairman Continuation Committee; Rev. W. R. Hogue, Baltimore; Rev. A. Merzel, Chairman Board of F. M. German Evangelical Synod; The New York Board of Presbyterian Missions; The Congregational and Methodist Boards of Home Missions; The Toronto Branch of the Hebrew Christian Alliance, and Mr. Daniel Rose, Cincinnati. A deputation came from the Federal Council of Churches, consisting of Dr. Albert G. Lawson; Dr. Charles L. Thompson; Dr. Rivington D. Lord, and Dr. Charles McFarland, Secretary.

The members of the deputation exprest their delight at meeting with so many Hebrew Christians, and assured the conference of their sympathy and sincere cooperation. They also agreed to bring before the Council of Churches for favorable consideration, the following resolution: "Be it resolved that the Hebrew Christian Alliance of America request the Federal Council of Churches in America to urge upon the evangelical churches of this land the observance of an annual Day of Prayer for Israel; and we suggest the Day of Atonement, or the Sunday preceding the Day of Atonement, as a suitable day for the purpose of prayer and intercession on that solemn occasion."

On Saturday gospel services were held for Jews in New York, and on Sunday the Needs of Israel were presented in City churches.

The important subjects discust at the Conference were: (1) Cooperation between different Jewish Missions and the Christian churches. (2) Modern Needs of the Jewish People. (3) Training of Jewish Workers. (4) Conservation of Converts. Constitution and By-laws were discust and adopted; officers were elected and important resolutions were adopted, which will be the guide and policy of the Alliance.

The work accomplished and the good spirit that prevailed all through the Conference were remarkable. Here were gathered together a group of Jews who, by birth and ties of citizenship, belong to all the belligerent nations, where Jew is killing Jew in this fearful struggle of the nations for supremacy. These representatives were in perfect harmony with never a whisper of war, except when interceding with our Heavenly Father to restore peace and that His Kingdom of Peace may come.

At the devotional hour each morning a spiritual atmosphere was felt, and a new covenant with the Lord and with the Hebrew Christian was the burning theme of many spirit-filled messages. The result was that the brethren did not desire only a nominal union, and their purpose to cement a true spiritual union was exprest as they sat down to that never-to-be-forgotten Supper of the Lord. Among those present were the President (Presbyterian), who conducted the Communion Service;

Rev. A. R. Kuldell (Lutheran), who gave the address; Rev. A. Lichtenstein (Baptist), Rev. S. Needleman (Methodist), and Captain Hirschler (Salvationist), who acted as Elders. Others partaking of the supper included Presbyterians, Anglicans, Reformed United Presbyterians, Methodists, Congregationalists, Baptists, Christian Missionary Alliance, Lutherans, Brethren, and some who could not be classified. The hearts of all were thus united—British, German, French, Austrian, Russian, Arabian, and American, celebrating this most Holy Communion, instituted by our Lord Himself: "One in faith and doctrine, one in charity."

There is, however, no carelessness in the constitution of the Alliance, for no one can become a member without signifying his belief in the following:

1. The Deity of the Lord Jesus Christ; His Virgin birth; His vicarious atonement for our sins; His resurrection; His ascension, and His session at the right hand of God.

2. That all Scripture is given by inspiration of God. (I Tim. 3:16).

3. The Messianic Prophecies of the Old Testament, pointing to our Lord Jesus.

Some Results

The Hebrew Christian can not go back to live the same life as before, not in individual lives only, but in the great gathering as a whole. New depths have been sounded of spiritual experiences and of consecration to the work of Christ.

The *Information and Investigation Committee,* will keep the Church informed through the Federal Council of churches and other channels of authority, of impostors, and any other abuses. Individuals pretending to carry on work and not actually doing it, will be called to account, and none of such can afford to ignore the Alliance, for this Committee will have means of communication throughout the country. In this way some great wrongs may be remedied.

The Missionary Committee will seek to reach the ear of the Christian Church, calling attention to needy fields, and will secure a place for Jewish Missions on her missionary program. The committee will recommend reliable and well-trained Hebrew Christians to enter fields of labor. Consecrated young Hebrew Christians, who have received the call for service, will be guided and aided to secure the needed education.

The officers and executives will keep in constant touch with the different committees to carry out the different resolutions passed at the conference, the conservation of converts, uniting them into a corporate testimony, to raise and uplift the spiritual standard of the Hebrew Christian and to encourage them to come out openly in their confession of Christ.

All the delegates to the Hebrew Christian Alliance, pledged themselves to go from strength to strength in the name of our blessed Lord, using all the powers that God has granted to them, to labor for the cause. The Hebrew Christian is making a great effort to become a real living testimony for Christ and His Gospel. God has sent His salvation from Zion; assuredly He will send peace upon His people.

Romance and Reality in Morocco

THE STORY OF DR. ROBERT KERR, MEDICAL MISSIONARY

BY ERNEST D. PIERSON, NEW YORK

MOROCCO, a land of mystery, of barbaric splendor and sordid crime, of strange superstitions and wild fanaticism, will always remain one of the most interesting countries in the world to people of more civilized, and more prosaic nations. The spread of international commerce, the influx of foreign traders and travelers, foreign influences and French domination, seem thus far to have wrought few changes in the life and religion of a land that so clearly reflects the spirit of a bygone age. Those who have lived in Morocco during the past twenty, or thirty years, however, see signs that the nation is awakening slowly from its centuries' sleep, and that the light of Western progress is dispelling the darkness of superstition that so long has shrouded the Sunset Land. There have been changes in Morocco that escape the eye of the casual visitor. There is more independent thought among the people, tyranny is less openly practised, justice is not always a mockery, and Christians are more generally respected. These vastly improved conditions have been brought about since Protestant Missions were established, and because of the example and influence of the self-sacrificing men and women who have labored to spread the Gospel message through this darkened land. For many years of apparently fruitless endeavor these faithful servants of the Master have toiled on amid discouragements and persecutions, and now at last there is a promise of a better day dawning when the hosts of the Lord shall enter and possess the land.

In his new book, "Morocco After Twenty-five Years,"* Dr. Robert Kerr gives a valuable and most interesting account of his experiences as a medical missionary. He graphically describes modern life in Morocco politically, morally, and socially, devoting some chapters to a consideration of the various religious faiths, superstitions and curious customs of the people, and to brief studies of the races that make up the heterogeneous population. Missions and missionary work are separately considered, but the chief interest in the book lies in the author's realistic reminiscences of his professional work among the people.

Dr. Kerr is not over optimistic as to the present outlook for Christian progress in Morocco. He is a conscientious historian dealing with the hard facts of present-day conditions, but his observations and deductions are all the more valuable because free from visionary conclusions. He went to Morocco in 1886, sent out by the Jewish Committee of the English Presbyterian Church, but later became the head of an independent society: The Central Morocco Mission. For a quarter of a century he has labored in the twin cities of Rabat and Salee. Rabat is inhabited by Moors who were driven out of Spain, and Salee is the home of Moors, Arabs and Berbers. Of the difficulties experienced in getting established in his new home he relates many interesting incidents. His first landlord was delighted to hear that he came from Glasgow. "Glas-

* "Morocco After Twenty-Five Years." By Dr. Robert Kerr. Illustrated. 8vo. 364 pp. 10s. 6d. Murray & Evenden, London, 1912.

gow!" shouted the Moor in rapture. "That is the place where my ship was frozen up for four months. Glasgow is a nice place, got much good beer and whisky there. Did you bring any whisky and beer with you? Let Glasgow flourish." Dr. Kerr adds that he felt a little ashamed for his country, from the only impression of his beloved city which this Moor carried back to Morocco.

Doctor Kerr's services were in immediate demand, but he found great difficulty in persuading his patients to take medicines for fear that they were poisons. For many years he was compelled to taste each medicine in the presence of the patient until confidence was established. He also found that it was better to charge a small amount for each remedy, for the patients suspected some ulterior motive when a man was ready to give away so much medicine. Having paid, they had confidence in the prescription and took the medicine, but they thought that he could work miracles and cure any disease in a day or two. Work in the hospital was not altogether free from anxiety, for in the event of a patient's death, false reports were circulated by the fanatical Moslems that there had been foul play.

Dr. Kerr does not share the general impression that the Moors are dull and uninteresting. He found them very keen to find flaws in his statements, and says that a missionary, to be successful among the Moors, must study the art of repartee, and must be prepared for cutting rejoinders. A learned Fakir to whom he spoke of God's power to save and keep from sin, and of the transformation which the Gospel wrought in the lives of men, listened attentively without a word, and then said, "Doctor, I am delighted to hear what you say the teachings of the Lord Jesus can do. Now you might go down and try that Gospel of yours on one of your own countrymen, holding an important official position in the city, and try its effects on him. None of us, thank God have sunk so low. You have splendid material to work on, and I wish you success and Godspeed. Let me know the results. Good-by." In Morocco, as in other foreign missionary fields, the evil, the Godless lives led by many representatives of Christian countries are a constant hindrance to the spread of the Gospel message.

Dr. Kerr has witnessed marvelous changes in Morocco since Christian Missions were first established there. For two hundred years the fanatical Moors of the old piratical city of Salee would not permit a consul, merchant, or European to rent a house, or live there. Dr. Kerr was the first "barbarian" permitted to take up his residence in the closed city, and his life of service for God and humanity made this possible only after he had waited for twenty years.

During the rebellion a few years ago, he was the only European allowed to enter Salee. Then he had an escort of boys and girls, who would say to the wild mountaineers, "If any of you Arabs lift a finger against this man you will be unable to leave the town alive."

When they asked who this person was, a Christian, a Moslem? They would reply, "He is better than all. Don't you know that this is the man who comes and scratches the arms of our little brothers and sisters to prevent them from taking the smallpox? The Lord preserve him to us."

Many pathetic and even tragic scenes were enacted close to the Mission House. When a black flag was hoisted on the neighboring mosque it indicated that someone about to become a mother was in grave danger and the prayers of the faithful were invoked. The author tells of a young married

woman who having suffered untold agony for some days begged her parents to send for the Christian doctor and his wife. They protested that it was contrary to their religion to call in a Christian under the circumstances. "Then you will allow me to die?" said the daughter. "Much better you should die than be lost," was the rejoinder. Turning to her father the young woman said: "If that is so, may God curse you and your religion. I cast myself on the mercy of God." The parents tried to console themselves with the thought that the daughter's mind was wandering, but when the Kadi learned the facts, he publicly declared that the next time any one refused to call in a Christian doctor in a dangerous case, he would have the father, or husband paraded through the streets with a halter around his neck. Since then the physician and nurse have been welcome, and often we have been able to save the life of a child and gladden the heart of a mother. Now the husband or father will say: "We have confidence in you; we do not require to be present. Just go and rap at the door and you will be admitted." This privilege would not be granted to their own friends or relatives.

The Protestant missions in Morocco are all of comparatively recent date, and all were born in travail, and suffered grievous persecutions. With the exception of the London Mission to the Jews at Mogador, none have any guaranteed incomes. Two small churches have been built in Morocco by the members of the Church of England. The one at Tangier, where regular services are held during the winter and spring, is under the Bishop of Gibraltar; the other is at Casablanca, under the Bishop of Sierra Leone. The North African Mission erected a small iron church three years ago in Tangier in connection with their Spanish work, these being the only church edifices at present in the Sunset Land.

"It is a matter of regret," says Dr. Kerr, "that no Protestant denomination has undertaken permanent work in Morocco, while it is also most unfortunate that a general union can not be effected between the various missions in the field. Such a union would double their influence. However difficult it may be to carry on small missions (being exposed to every adverse wind that blows) without the substantial support of organized church life behind them, yet it must not be forgotten that they are the rivulets which rise from the springs in the mountains, and, converging, form streams. But for the example and influence which they exert, the church might languish and die."

There is no such thing as religious liberty in Morocco, so that it is impossible for a Christian convert to make an open confession of faith. "The outcome," says Dr. Kerr, "during the past thirty years has been anything but encouraging, while the results at the several missions have been much the same, the number of converts varying according to the standard of admission. Brave men and women have been laboring on as in a forlorn hope, steadily keeping the banner unfurled, often amid the most trying circumstances. . . . Many of those making a profession of faith did so under a misconception of the teachings and principles of the Gospel of Jesus Christ. As Islam never makes inquiries as to whether there has been a change of heart or not, so many of these professing Christian converts never deemed that it was necessary that there should be a renouncing of sin, but only the transferring of their affection to a particular prophet—Jesus Christ, beloved and honored by Nabi Mohammed —which shows the principal reason why there have been so many spurious converts among the heathen."

The Moslem faith, which incorporated many of the leading truths of the Christian religion, with wide latitude to gratify sensual desires, is, indeed, a formidable foe. Hence it is necessary to place before the Christian Church at home the difficulty of work among the Moslems; it is not cutting a tunnel through sand and clay, but through granite rock. Unitedly, Christians must pray to God Himself, who can pierce the mountains of error and superstition.

As the Koran is full of superstitious teaching, the Moslems, and especially those of Morocco, are strong believers in evil spirits, witchcraft, signs, and spells. A man from the marshes complained to Dr. Kerr that his district was full of Jinoon (evil spirits). They came out of the ground like a mist in the autumn and tumbled people down. The man himself was suffering from their attacks. Dr. Kerr diagnosed his case as one of malarial fever, and prescribing the usual treatment, in two weeks the Jinoon stricken patient was perfectly well. "Ah Doctor," said he, "if I had known you were an expert at expelling evil spirits I would have come to you long ago." It was no use trying to explain to the man that his trouble was caused by foul water and miasma arising from the soil.

An Arab who had business with Dr. Kerr was invited to spend the night in the hospital. About nine o'clock in the evening he was heard loudly calling for help. "I ran," the author relates, "as fast as I could down stairs and pulled open the large doors, when out jumped the Arab with a perambulator at his heels, and throwing his arms around my neck implored me to protect him. 'The Jinoons have got hold of me,' he cried. Feeling thirsty in the night the Arab had wished to go into the court for a drink, but in the dark he could not find the door, and going to the other end of the room, the fringes of his Khaik caught in the perambulator and turning back, he pulled it first over one patient, and then over another, so that it is not to be wondered at that they were all frightened. When I opened the door, the Arab dragged the perambulator with him. Even tho the Arab saw what had happened, we could not convince him that it was only a simple accident. 'It was impossible for me,' said the Arab, 'to pull that coach after me. I felt the Jinoon pushing it against me, do let me out to pass the night in the street!'" He returned to his tent, where he lay ill for ten days. He assured Dr. Kerr when they met again that the experience had added at least ten years to his life. He advised the Doctor to leave the Mission house at once, as it was demon-possest.

Dr. Kerr gained an insight into the secret and criminal inner life of the Moroccans, which is not revealed to the ordinary layman. Thus men and women often called on him to obtain poison to remove their wives or husbands. As an accomplished dealer in strong magic, they also sought his help to further their love affairs. One day he was approached by a woman of middle age who prostrated herself before him. "Doctor, I have come for medicine which will cause my husband's affection to return to me again. He has married a young wife and transferred all his affections to her, and I am left out in the cold."

"I regret to say," Dr. Kerr told her, "that that is a common complaint among women who have ungrateful husbands. Medicine, I fear, would do no good. However, if I may give you advice, let me urge you to center your affections on Him in whose presence we shall shortly be. Altho your husband may forsake you, the Lord will not. Your husband will never return until he is seriously ill, then the young wife will run off and leave you to nurse him." (This is exactly what happens among Arabs.) When I had finished speaking the poor woman came toward me and threw her arms around my neck, and with tears

running down her cheeks, cried to her friends: 'I take God for my witness that this Doctor is a true believer. Did you hear what he said?' Still keeping her hands on my shoulder, she continued: 'The Lord bless you and shield you from all harm, and grant that you may find acceptance with Him on that day,' and she left weeping."

If the medical missionary is brought face to face with the sad and the tragical side of life the comedy element is not at all lacking. Dr. Kerr was once sent to report on a boy who had been run down by a European. There was considerable excitement, for the rumor had gone abroad, that a Christian had killed a Moslem. When the Doctor entered the house, which was crowded with men and women, he found the boy, his leg in splints, lying in bed, and rolled up in multitudinous blankets.

"I asked to be allowed to examine the boy, but they demurred. 'He has a fracture of the thigh,' said the father, 'and should there be any injudicious handling of the leg it might become a compound fracture.' All the time the little rogue was enjoying the fun immensely, having been instructed how to act. When the gentleman in question was returning from a ride, this lad of some ten years purposely ran in front of his horse, which so annoyed the rider that he gave the boy a switch over the leg with his whip. After removing the bandages I found only a small wale, nothing to speak of. Putting my hand in my pocket I brought out a half-franc piece, and, showing it to the lad (at the same time whispering in his ear), said that should he beat me in a race across the spacious court, the money should be his. To the amazement of the guests and relatives, the boy (who was said to be seriously ill) jumped out of his bed, and both of us were racing up and down the court. Of course, I allowed him to win the prize."

"What answer shall we return to the Governor?" said a soldier who had accompanied Dr. Kerr to the house. "Just go and report what you have seen with your own eyes."

"Praise be to God!" said the father. "We thought his leg was broken, and now we return praise to the Most High that it is not so. But altho our anxiety has been removed concerning the boy, we are in as deep distress as ever. We are afraid an untoward event may happen to his mother from the shock she has received." "I shall be pleased to examine her as well," said Dr. Kerr blandly. "Ah," rejoined the parent, "it is unlawful in our religion for a Christian man to examine one of our women, but if there had been a lady doctor we should have been glad to have had her." "I am happy to say that I can oblige you, for we have two lady doctors whom I will send for at once to examine and prescribe for the lady." But here the soldier interfered. "Come, come," he said, "we have not had our supper and it is getting late. By the time the lady doctors arrive the mother will have recovered and the grandmother will be taken ill, so it will be impossible for us to get home before midnight!"

When the soldier carried his report to the Governor, that worthy laughed so heartily that he fell off the divan on which he was sitting. "There is only one thing left to be done in this case," he said, "and that is for the English Doctor to become a Moslem!"

Dr. Kerr has often been asked the question. "Is the game worth the candle?" To this he replies that since in a Moslem land to become a Christian means almost certain death, there is little apparent success; but "The honor of Christ's Kingdom is at stake. So we go forward at our Lord's command. Sacrifices will have to be made. It has always been so. The early Church of Christ gave an example of suffering, of men and women who cherished their faith in Christ as dearer than life itself."

DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

ADVERTISING MISSIONS IN THE LOCAL CHURCH

PUBLICITY is the cry of the age, advertising the great means of exploiting everything. No business can be successfully run without it. Millions of dollars are expended in it every year and some of the brightest minds in the country are working out its problems. The universal testimony is that this vast expenditure of mind and money pays.

For a long time the Church stood aloof from the new methods. Publicity meant notoriety, and advertising was sensational. Yet advertising is nothing more than making known and commending a thing to public notice. For nineteen centuries the Church has, unconsciously perhaps, been depending upon this means for the building up of her forces. And she must depend on it still, wisely adopting the new methods in so far as they are good and in keeping with her high and holy calling. "In the first century the best advertised movement was the Church of Jesus Christ," says *The Sunday-School Times*. "Even its enemies were advance agents in proclaiming it. To-day the Church and its organizations may well use every device that will help reach human hearts. But let no advertising method creep in that will weaken the Church's supreme purpose."

A few years ago a layman in the United Presbyterian Church tried an experiment in missionary advertising that has awakened the whole Church and proved that advertising of the right sort is not only legitimate but is a duty. Seven trained men in his denomination were kept out of the foreign mission field because the treasury was empty. By securing space in the denominational papers and advertising the need for $12,000 to send these men out, $19,000 were secured for this purpose in a very short time.

ADVERTISING MEDIUMS

There are many mediums for advertising missions in the local church, all of which can be used with very little danger from overlapping. The most effective of these are as follows:

1. ANNOUNCEMENTS FROM THE PULPIT.—The pastor is the best of all advertising agents for missions in his church. His opportunities for aiding the various societies in making known their work and securing good attendance, are practically unlimited. The announcements of meetings, whether printed in the church calendar or given verbally from the

A POSTER FOR MEETING ON IMMIGRATION
Drawing by Miss Martha Reid

pulpit, should be such as to attract attention and compel interest. "The stereotyped notice, 'The Woman's Missionary Society will meet in the chapel at 3

WHAT DOES THIS REPRESENT?

COME TO THE MISSIONARY MEETING AND FIND OUT

This shows the contrast between the Christians in Bolenge, Africa, where the Church was organized only ten years ago, gladly bearing their tithe load, and the Christian at home sweating under his mite load.—From *The Missionary Intelligencer.*

o'clock, all ladies invited,' is not sufficient," says Mrs. Raymond. A pastor who really cares can, by a few earnest words—they need not be many—put good cheer into his faithful workers and plant seeds of interest and responsibility in hearts that have been callous and unconcerned.

Posters.—These are most important. It was while stopping for a moment to read the public announcement of a missionary meeting posted on a bridge at the little town of Warrington, England, that Robert Moffat heard God's call. The meeting was over but he left the spot with the determination formed within his heart to be a foreign missionary.

Simple, yet charming and very effective posters announcing forthcoming meetings can be made at almost no cost and very little effort, with the help of pictures clipped from magazines, both secular and religious. The colored prints of strange peoples and foreign lands in *The National Geographical Magazine* are especially helpful.

Bulletin Boards.—In the vestibule of every church there should be a bulletin-board used exclusively for advertising the missionary activities of the church, including the Woman's and Young People's Societies and the Sunday-school. Announcements of meetings, needs in the way of money or supplies, and important recent happenings in connection with missions, should all find a place on it.*

The Public Press.—In many cities the daily papers are willing to print items of interest concerning missionary meetings in the churches. In Schenectady, N. Y., the Woman's Missionary Society of Emmanuel Baptist Church is not slow to take advantage of this. Two members of the executive committee have the matter in charge—one sends in the notice of the meeting beforehand, the other sends in a short account of it afterward. As the meetings of this society often have attractive features, the accounts of them are real news items which are read with interest by many people.

Mail Matter.—"Use the mails" is the advice of many a successful leader. Printed or mimeographed cards of invitation announcing either regular or special meetings serve to bring the matter directly to the attention of the members. Post cards are much used and they are especially effective when those sent out are the pretty and interesting picture post cards gotten out by the Woman's Boards both home and foreign. In the Woman's Missionary Society of the First Presbyterian Church, Schenectady, which sends out post card invitations every month, a large number are printed at the beginning of the year, space being left for the names of the hostesses, and the date and topic of the monthly meeting. These items are filled in by hand and give the card a personal,

* Directions for making bulletin-boards, and some suggestions about their use, were given in the Best Methods Department in January, 1914.

timely touch, and greatly reduces the cost of printing.

The sending out of special invitations sometimes seems like time and money wasted, yet it often wins in the end. Years ago when the Best Methods editor was secretary of a young woman's missionary society—her first official missionary position—she sent out a great many cards of invitation. But the response was small and it was discouraging. One Sunday morning a young woman to whom many cards had been sent, said to her, "Don't be discouraged. Perhaps you'll get me yet. I have every one of those cards and I'm afraid they'll count against me in the Day of Judgment!"

PRINTED YEAR BOOKS.—One of the best ways of advertising a missionary society and its work is the printed year book or leaflet containing lists of the officers and members and the dates and programs of the meetings. Every society should get one out. It is good business policy even tho the cost should be considerable. Enough copies should be printed to give one, not only to every member of the society, but to every person in the church or congregation who is eligible for membership; and there should be enough left over to supply newcomers during the year. As soon as strangers come to the church, copies of this little booklet should be placed in their hands. Only those who "know the heart of the stranger," because they have been strangers themselves, know how welcome even so small an attention may be.

A SERIAL POSTER

"An effective poster for introducing the children's foreign text-book, 'The World Family,' can be made after a serial fashion," says a recent number of *Lutheran Woman's Work*. "Put up in a conspicuous place—preferably in the Sunday-school room (with the permission of the officers) a large sheet of cardboard, in the middle of which is pasted a picture of Christ blessing the children, and under it the words, 'Suffer the little children to come unto me.'

"Next week, add a group of Chinese children and beneath them write, 'Shall these come too?' Another week add the children of Japan, with the same inscription; then India, Africa, etc.; until finally the central picture is surrounded by children of all nations, making quite an impressive display."

USING THE CHILDREN

In an article on "Church Advertising" in *The Sunday-School Times*, Doctor Reisner, pastor of Grace M. E. Church, New York City, advocates the use of original cartoons displayed outside the church building and suggests that high-school students be prest into service for making them. "One church," he says, "paid for a correspondence course to 'finish off' a promising young artist member, and so secured his service free."

36 Dolls
Are About to Leave
UNION PRESBYTERIAN CHURCH
for Ningpo, China
A Farewell Reception will be given
them at the close of
The Woman's Missionary Meeting
Friday, September 18, at 3.00 P.M.
In the Church
Children are especially invited
A Member of this Church
Who was born in Ningpo
Will speak on
"WHEN I WAS A BOY IN CHINA"

Not only high-school students but grade-school pupils can be utilized in making the simpler posters. What is lacking in the greater ability of the skilled artist is more than made up by the interest developed in the children themselves and in their parents and friends. The above poster, made by a boy of thirteen, very effectively advertised a special meeting of the woman's society in his church. The free-hand

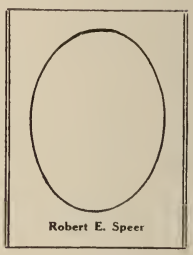
Speaker:—

As a speaker to college men no one is more widely known. For the past ten years he has been the leading speaker at great student conferences at Northfield, Lake Geneva, Cascada and Niagara.

Author:—

A prolific and prominent author of books dealing with the moral and religious life of college men. A few of his many works are:—"A Young Man's Questions," "Memorial of a True Life," "The Principles of Jesus," "The Man Jesus Christ," "Politics in Asia," "Missions and Modern History."

Something Worth While



Robert E. Speer

Biography

Student:—

One of the most distinguished graduates of Princeton
Valedictorian, '89
Editor, "Daily Princetonian"
Leading orator
President Philadelphian Society
A. M., Yale '99
D. D., University of of Glasgow, 1910

Athlete:—

Tackle on Princeton's famous team of '89. As an athlete he has always been looked to with pride by Princeton men.

Announcement

Robert E. Speer has accepted an invitation extended by the Union College Christian Association five months ago.

In view of Mr. Speer's national and even world-wide work and fame, the students of the college will, without doubt, take advantage of this opportunity of hearing and meeting him

—— WEDNESDAY EVENING ——
7:30 P. M.
COLLEGE CHAPEL

AN ATTRACTIVE FOUR-PAGE FOLDER ANNOUNCING ROBERT E. SPEER

lettering was well done and pictures of dolls cut from a toy catalog added to the attractiveness.

ADVERTISING SPECIAL SPEAKERS

The way in which a special speaker is advertised has much to do with the size of the audience and the importance which attaches to his work.

No matter how prominent a speaker may be, there are always those who know so little about him that, to them, his name carries no weight. And there are others who know something about him, but whose interest could be greatly increased by wider knowledge of the achievements that have made him famous. Advertising that presents the principal facts of a speaker's career has a great value.

A very clever announcement was sent out three years ago by the Y. M. C. A. of Union College, Schenectady, N. Y., to advertise a meeting address by Robert

E. Speer. It was a four-page folder about 4½ by 6 inches, and was widely distributed in advance of the meeting. It was dignified, concise and presented facts calculated to arouse the interest of the students in a man who had made his mark as a student in a great university along many lines. It made a great appeal and the hall was crowded.

This little folder may well serve as a model for all who have special speakers to announce. If the cost of a printed folder is too great, the same idea could effectively be carried out on a large, handmade poster.

HONESTY IN ADVERTISING

In a recent number of *Forward,* William Ralph Hall of the Presbyterian Department of Religious Education, has a word to say about advertising in Young People's Societies that is equally applicable to missionary societies.

"Can you name a big business-house to-day that does absolutely no advertising?" he asks. "Systematic advertising seems to be one of the laws of business life and growth. You have noted, too, that special emphasis is placed on frank and absolutely trustworthy advertising. Advertising our Young People's Society and its meetings must be based on the principles of good business advertising. We must have something good to advertise; we must tell the facts frankly, enthusiastically and in ways that will elicit interest and attention.

"On one church bulletin, in large, attractive lettering, I read:

> CHRISTIAN ENDEAVOR MEETING
> 6.45 P.M.
> CHURCH PARLORS
> A GOOD MEETING PROMISED
> JOIN US

"I answered that advertisement. I am telling the plain truth when I say that the advertisement was a falsehood. The meeting was not good—it was very, very poor. This was not because of any unforeseen circumstances that suddenly arose just before the meeting. The meeting had not been carefully planned and the least possible trouble had been taken to make it a good meeting. The chairman of the Prayer Meeting Committee freely admitted that it was a poor meeting, but failed to see that the bulletin was false."

THE MOST EFFECTIVE METHOD

"By far the most effective method of advertising missionary meetings," says Mr. J. Lovell Murray, Educational Secretary of the Student Volunteer Movement, "is the methodical, persuasive, timely invitation of individuals by the committee and other interested workers."

It was a personal invitation to a missionary meeting that won William Duncan, the hero of Metlakahtla, to the work. One Sunday morning a lady invited him to a special meeting that was to be held during the week in a distant part of the city. When the night came it was stormy, and he was weary with his hard day's work. But he kept his promise, with the result that that night he promised his Lord that he would be a missionary. The public announcement alone would not have taken him out into the storm; it was the personal invitation that clinched it.

Some years ago, by means of personal advertising, a Young People's Society in a Presbyterian Church made phenomenal gains in attendance. A new president was elected, and the first thing she did was to make a list of all the young people eligible for the society. The church roll, the Sunday-school class-books, the congregations on Sunday were eagerly scanned for names. The result was a list of 150 young people, only a few of whom were working in the society.

When the list was completed, the new president invited the executive committee to spend an evening at her home,

and told them that she wanted every person on the list to receive a personal invitation on the coming Sunday morning to the Christian Endeavor meeting in the evening. Pads of paper and lead pencils were then passed around and as the list was read each member of the committee wrote down the names of those with whom he (or she) was best acquainted, or with whom he had the most influence.

On Sunday morning the committee worked so faithfully that few young people left the church without at least one invitation to "come to Christian Endeavor meeting to-night." As a result the attendance jumped at one bound from 20 (the average attendance for many months) to 60, and during the weeks that followed this was more than maintained.

During the past year the new president of a small missionary society in a large church adopted the scheme of asking the ladies who entertained the society in their homes each month to give a large number of personal invitations, not only on the Sunday preceding the meeting but during the week, by means of calls and the telephone. One of her plans was to ask the hostess for each month to invite two of her intimate friends to assist her in giving the invitations, and also to help her receive at the meeting. Where this was faithfully done the results were most gratifying. The president herself made many calls and used her telephone freely. At the end of the year it was found that the society had almost doubled its average attendance, the personal invitations being one of the largest factors in the increase.

"We are advertised by our loving friends," is a slogan that may well be borrowed by missionary societies.

THE PSYCHOLOGY OF THE INVITATION

Some years ago the boys in the Public Schools of Springfield, Ohio, were invited to march in the annual Memorial Day parade. It was a new idea, and there was much speculation on the part of the teachers as to how the boys would respond to it.

One bright young teacher (Miss Jessie Dunlap, who afterward became a successful missionary in India) had a desire to see to what extent she could control the sentiment of her boys in regard to it. Having obtained the necessary permission of her principal, she made the tests immediately after the opening of school in the morning.

"Boys," she said, putting into her expressive face all the brightness and enthusiasm possible, "I have something to tell you. What do you think? You are all invited to march in the parade to-morrow! Think of it, boys! March in the Decoration Day parade with the old soldiers! What an honor! There will be bands, and music, and you will carry flags and bunches of flowers to lay on the graves of the soldiers. Isn't it glorious? I wish I were a boy! I'd like to march in such a parade! Do you want to?"

Did they want to? They were wild with enthusiasm. Every hand went up and they fairly climbed over one another in their eagerness and joy. But when order was restored the teacher had changed. She was solemn and sober now, and as she talked the enthusiasm slowly died out of the boyish faces that looked into hers.

"Boys," she said, "are you really sure you want to accept this invitation? It's a long way to the cemetery, at least three miles, I should think. And it's so dusty, you'd choke all the way. And if it should rain to-night, just think of the mud. You have to march in the middle of the street you know. And suppose the parade didn't start on time. Perhaps you'd lose your dinner. But it would be too bad if none of you should march. How many will?"

There was intense silence for a moment. Then *one* hand went up. Just *one* loyal, loving little lad had courage enough to volunteer.

Then the teacher changed again. With loving, earnest face, she explained how the brave men of the Grand Army of the Republic had risked their lives to save their country, and that an invitation to march with them was an honor that must not be despised even if it did entail a few hardships. Then she asked again how many would march, and this time, with sober, earnest faces almost all said they were ready.

There is a lesson of much value to missionary workers in this incident which is true in every detail. "While by far the most effective method of securing an audience is the personal word," says Mrs. Raymond, "it must not be given with the dogged loyalty that is pathetic, nor the wistful, questioning eagerness that is in itself an apology, both of which are unnecessary in these days when the cause of missions has really come into its own. Our premise must be that those who do not share our interest are decidedly the losers. *But the meeting must, without question, make good our assumption.* The woman who goes because she wants to go, and who feels repaid, is the one who goes again. It is the meeting itself that ultimately holds her."

ENTHUSIASM *VS.* DESPONDENCY

"It is very noticeable," wrote Dr. Arthur T. Pierson in 1890, while conducting a great missionary tour across the water, "how much the success of a meeting depends on the spirit of the local committee of arrangements and even on the way in which what the Scotchman calls the 'intimations' are given.

"I happened to be present in Barony Church, Glasgow, when the genial and gifted Doctor Marshall Lang was announcing the meeting to be held in Saint Andrew's great hall on the Monday evening following. 'We are to hold a great meeting to-morrow night,' he said. 'If you want to get a seat you must go early; and, that you may not fail if you go early, I have had enough tickets brought to the church to supply such as wish to go; if you find you can not go you must surrender your ticket to some one else who will.' Of course Saint Andrew's great hall was filled. 'According to your faith be it unto you,' is true in more spheres than one.

"The very next Sunday I happened to be where a brother minister, who felt great misgivings about the week-night meetings being a success, besought his people to go, as many as possibly could, as tho he wished to save it from disastrous failure. Both enthusiasm and despondency are contagious as this campaign furnishes abundant proof."

BLUE-PRINT POSTERS

Very attractive posters and invitation cards can be made from blue print paper, as many leaders are discovering. The process is as follows:

Make a tracing or drawing of the desired design with jet black opaque ink (waterproof India ink is best) on transparent tracing paper or on tracing cloth (obtained usually at a stationer's). A photo printing frame is a necessity and the tracing must be the same size. Small frames, 4x5 inches, cost very little, but large ones are expensive. If very large posters are needed it would probably be better to take the tracing to the drafting rooms of some large concern and have the prints made there.

Put a piece of clear glass of the same size as the drawing into the printing frame, with the tracing next to the glass and next to this a piece of blue print paper. Expose this to the sunlight a few moments (the exact time can only be determined by experiment), then remove it from the frame and thoroughly wash it in a pan of clear water. Then place on a piece of blotting-paper or cloth and let it remain until thoroughly dry, when it may be mounted on cardboard if de-

sired. Any number of prints may be made from the same tracing. Blue print post cards which cost but little make very pretty invitations.

LETTERING FOR POSTERS

In making posters the great bugbear is the lettering. Attractive and appropriate illustrations can be clipped from papers and magazines and pasted into place, but not so the invitation and announcement.

To meet this need various devices are recommended by different missionary leaders. In "Missionary Methods for Sunday-School Workers," Mr. Trull names as one essential of Sunday-school equipment a marking outfit of rubber stamp letters 1½ inches high, with ink, ink pads, etc., which may be ordered from Millard & Company, 12 East 16th Street, New York City.

In "Missions in the Sunday-School," Miss Hixon recommends the gummed letters, which may be obtained from The Ticket and Tablet Company, 381 Broadway, New York, or from any depot of Dennison supplies.

At Northfield Miss Edith Thomson recommended, in addition to the above, an outfit of pattern letters and red and black gummed paper which can be had for $1.00 from the Woman's Foreign Missionary Society of the Presbyterian Church, Witherspoon Building, Philadelphia. With this outfit she said, children in mission bands or shut-ins in the Home Department of the Woman's Missionary Society might prepare letters in quantities to be ready when needed.

If there is a skilful and willing draftsman in the church the problem is solved. The Best Methods editor remembers with gratitude a young draftsman who spared neither time nor trouble to help in this way a Young People's Missionary Society, of which she was the leader for years. His beautiful work contributed not a little to the interest in missions that was developed in that little band.

But in many a church there is no draftsman and no money for equipment. For these the block letter alphabet is available. By means of this any one who can draw a straight line with a ruler can do very good lettering. The space is ruled off into squares and the letters blocked in. By using different size squares the letters may be made large or small at pleasure, and by using rectangles instead of squares the proportions may be varied also.

A great variety of effects may be produced in this lettering. Curves may be used instead of oblique lines, if one is able to draw them. The letters themselves may be filled in solid black, or they may be outlined in black and filled in with color by means of crayon, pencil or brush. Or they may be filled with fine oblique lines or with dots. And they can be made to stand out as in perspective by making the right hand and lower lines much heavier than the others.

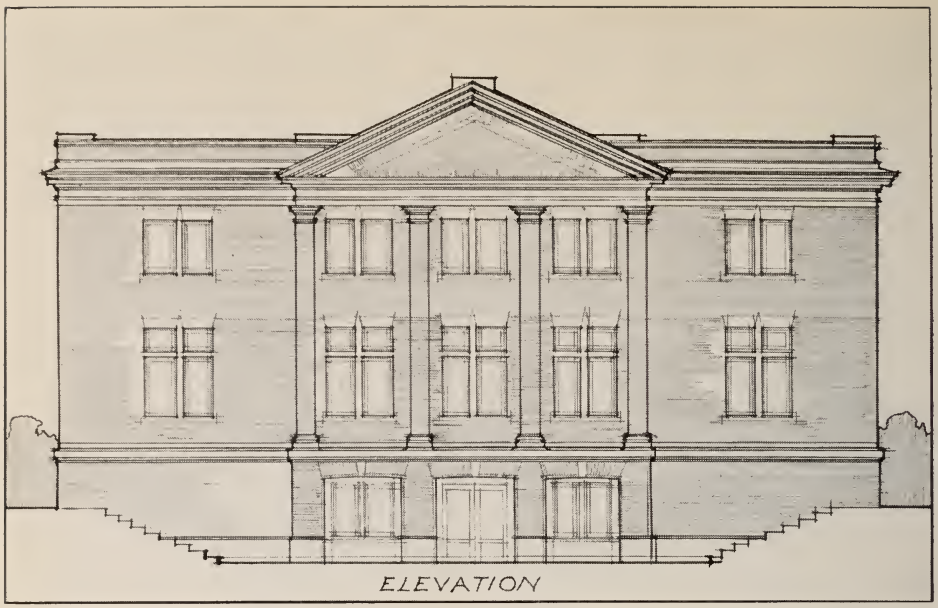
If preferred, alphabets of several sizes may be drawn and cut from cardboard to be used as patterns either for drawing letters on the poster or for cutting them from paper and pasting them on.

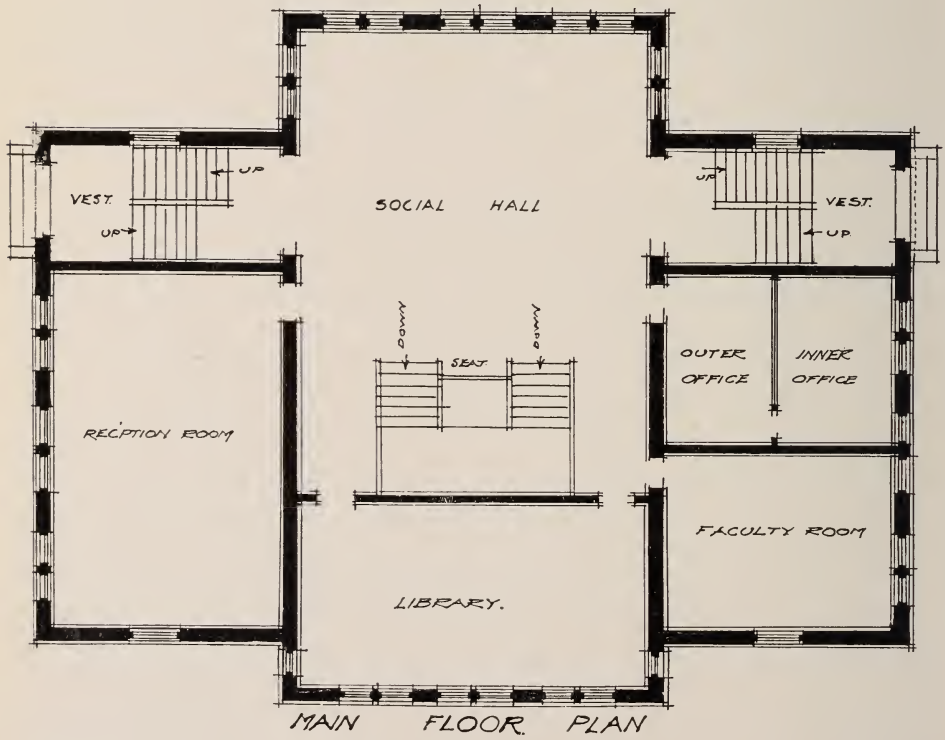
"Whenever I go to New Haven and see that great sign, 'BOOST NEW HAVEN,' I say to myself, 'Poor New Haven! Does she have to be boosted?'

"It is the same with the Church. If I should go to a church and find the members trying to promote it, I should say to myself, 'Poor old church! I'll go elsewhere and leave this old wreck to take care of itself.'

"In working for missions we should present it as the biggest thing going—the biggest business in the world to-day. Instead of begging people to help, we should say to them, 'If you don't hurry you won't get in. Better help now while there is time.' "—Rev. Charles E. Ewing *of China at a pastors' missionary conference.*

STYLES OF BLOCK PRINT LETTERING FOR POSTERS





PLANS OF THE ARTHUR T. PIERSON MEMORIAL BIBLE SCHOOL, SEOUL, KOREA

ANNIVERSARIES AND PRAYER

ANNIVERSARIES are not merely occasions for marking progress or for paying homage to the memory of great men and women of bygone days. They are opportunities for due recognition of God's power and blessing, for prayer that faith, wisdom, and strength may be given for new advance movements, and for a readiness to make personal sacrifices that will cause the present days to be remembered as new and memorable milestones of progress.

In the midst of the present obstacles, apparent retrograde movements in Europe, in Africa, in China, and in Moslem lands, it is well that we look back and note God's hand in the difficulties and discouragements of the past. This will strengthen our faith and courage. On May 29th occurs the one hundredth anniversary of the founding of the Basel Missionary Society. It was established in the midst of war and in the face of many difficulties. As a successful industrial mission agency, its history has been unique.

Another anniversary is that of the birth of George Pilkington (in 1865), one of the remarkable young English missionaries who helped lay the foundations of the wonderful work in Uganda. That mission is an outstanding example of the power of God to transform the African savage into a Christian saint.

The China Inland Mission Jubilee offers another occasion for thanksgiving, and prayer. From an obscure beginning, like a grain of mustard-seed, this mission has grown until it has spread over four continents, and has established work in most of the provinces of China. It has been preeminently a work of faith and sacrifice, and wonderfully rich in spiritual fruitage. The mission is possest of a divine vitality that could only come from God. Very appropriately, a conference for prayer and Bible study has been called to commemorate the Jubilee at Niagara-on-the-Lake, Ontario (June 15-20).

The Moslem world is at a crisis and may be on the eve of a great transformation. June 30th marks the 600th anniversary of the martyrdom of the first great Christian martyr missionary to Moslems, Raymund Lull. This anniversary should be commemorated by all Christians as a day of prayer for Moslems and missions to Moslems all over the world. Dr. Samuel M. Zwemer, of Cairo, Egypt, issues a call to observe such a day of prayer. Islam is disintegrating. Shall Christ take the place of Mohammed as the object of their reverence, or shall the last state be worse than the first? When the present war ends, the indications are that practically the whole of the Moslem world will be open to Christianity. Christians should clearly indicate their readiness to take advantage of the doors that God has opened.

On July 6th comes the 600th anniversary of the martyrdom of John Hus, the Bohemian Protestant reformer. His blood has proved the seed of many churches, and his life and teachings may well inspire Christians to new sacrifices for the sake of God's truth and righteousness.

Two other anniversaries in July are those of the martyrdoms of Christians in Madagascar (only 75 years ago), and of the baptism of Africaner, the Hot-

tentot chief—100 years ago—that has meant so much to the advance of Christianity in South Africa.

If birthday anniversaries are marked by rejoicings and gifts of love, how much more should such anniversaries as these be marked by meetings for thanksgiving and prayer and by new dedications to God, and new sacrificial but joyous gifts of men and money to help forward the work of Christ in all the world.

THE ARTHUR T. PIERSON MEMORIAL

FOUR years ago, on June 3, 1911, the soul of the late Editor-in-Chief passed from his earthly tabernacle into the presence of his Lord. After seventy-four years of life, including over a half-century in the Christian ministry, he rested from his labors. His last earthly journey was to the foreign mission field, and it was from Korea, where his eldest daughter is a missionary, that he was obliged to turn homeward. After his death some friends contributed to a fund to establish in Korea a memorial Bible-school, which might be used to carry on the work to which Dr. Pierson had devoted his life and talents.

With the cooperation of the Presbyterian Mission (North) and the Methodist Episcopal Missions (North and South), a Union Bible-school has been established in Seoul, the capital of Korea. Here the Bible is to be the text-book, and faith in its teachings and in Jesus Christ as the Son of God and Savior of men are required as fundamental. For over three years this Bible-school has been conducted in a building loaned by the Methodist Seminary. Over 100 students have been in attendance, and a strong interdenominational faculty of missionaries has conducted the instruction.

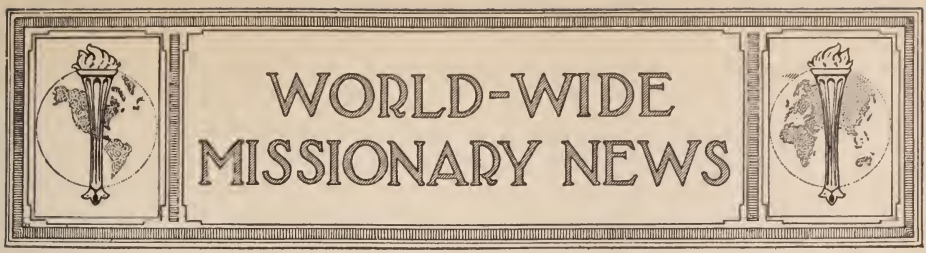
An interdenominational committee of friends in North America, of which Robert E. Speer is chairman, has drawn up a constitution and by-laws, and has received funds for the purchase of land and the construction of suitable buildings. About $30,000 has been contributed, and it is hoped that even more may be received to make possible a suitable equipment.

In Korea an interdenominational Board of Trustees has been formed, of which Dr. Horace G. Underwood is chairman and Dr. James S. Gale, the secretary. This Board has, after many difficulties and unavoidable delay, succeeded in purchasing a suitable site near the west gate in Seoul, not far from the Russian Legation. It is a desirable piece of property, and sufficiently large for a main assembly and school building and two dormitories. The plans for the first building have been drawn (see accompanying diagrams), and it is expected that the building will be completed in September, in time for its dedication by Dr. Robert E. Speer, who is now on his way to the Orient.

This Memorial Bible-School is destined, we believe, to exert a marked influence on the future of the Christian Church in Korea. In the first place, it is the result of many prayers, much careful thought, and not a little sacrificial giving. Second, it is a union Bible-school, and so stands for a united Christian Church.

Third: The course of instruction is to be on sound Biblical and practical lines, without destructive criticism, but encouraging the best Spirit-filled scholarship. Fourth: The school is to be maintained by the cooperating missions, so that they will be responsible, and there will be no need for a new independent organization.

Christian friends are earnestly asked to unite in prayer that God will abundantly bless the work with spiritual life and fruit. The school is designed, not primarily as a memorial to Arthur T. Pierson, but as a gift of thanksgiving to God for training witnesses to the Gospel in Asia.



AFRICA

A Hymn Book for Moslems

AN Arabic hymn book, with fifty or sixty hymns valuable for developing the Christian life, has been prepared under the direction of the World's Sunday-School Associations' Committee on Moslem Work. Bishop Hartzell, of North Africa, chairman of the committee, reports that the hymns and stories in the children's tracts are learned by heart and recited to groups here and there after the manner of the Arab story-tellers. The Sunday-school scholars have already learned the story of creation and the promise of redemption, and chant it after the manner of the traveling Arab minstrels.

"What is Assiut College?"

IT is the only Protestant Christian College for young men in a nation of 12,000,000. More than that, there is no other Christian College in the whole valley of the Nile, whether in Egypt or the Sudan. As it has been for these fifty years, so it is now, the only source in all North Africa for the training of young men through college preparation for becoming Christian leaders of thought and activity. The college consists of a preparatory department of about 300 students, and a collegiate department of about the same number. Four years are required for the course in the preparatory department. Throughout the entire course, with very slight exceptions, every student has daily instruction in the principles of Christianity, in the contents of the Old and New Testaments, the history and missions of the Christian Church, the evidences of Christianity, the philosophy of religion, etc. It has been said by those who apparently know, that Assiut College gives the largest amount of religious instruction of any college in the United Presbyterian Church. There are 128 students in the freshman class, 82 in the sophomore class, 52 in the junior class, and 30 in the senior class. The last session showed the largest attendance in the four college classes in the history of the college.

Glad Tidings from West and East

BISHOP TUGWELL, describing a tour in Nigeria, tells of the many villages, formerly entirely heathen, in which are now erected buildings for the worship of God. Again, among the wandering tribe of the Masai, in East Africa, the bishop of Mombasa has in hand an experiment of a "moving evangelistic school." Two African Christian teachers are willing to go and move about with the tribe, which remains only six months in a given place, and is, therefore, difficult to reach by any other method. Owing to the planting, prior to the outbreak of the war, of small mission-schools a few hours' distant from each other in the Church Missionary Society Mission in German East Africa, the Bishop says: "All the young men are at our feet for all the teaching we can give them. Would that the same spirit of inquiry were prevalent among the young men of our own more favored land!"

Perplexing Questions in Uganda

IN Uganda the Church Missionary Society missionaries have to contend with a curious heresy, which has created serious trouble in the native church. One man, Malaki by name, formerly a Church Missionary Society teacher, has announced himself as chosen by God—after the fashion of John the Baptist—to go and baptize. The Church Missionary Society missionaries require that their converts shall be carefully instructed as catechumens, and shall also learn to read the New Testament, before they receive baptism. Malaki merely asks the Baganda if they desire baptism and if they believe Jesus to be the Son of God; then he baptizes all and sundry, using the Christian formula, but without any further preparation, not even insisting on repentance or the giving up of open sin. In this promiscuous fashion Malaki has baptized thousands in a few months. (See REVIEW for April, page 309.)

African Women Rising

MRS. HOWARD WILLIAMS, of Bechuanaland, writing home, says: "One woman, the head of a band of workers, is the widow of the late chief, Bathœn. She has been in constant touch with missionaries since she was quite a girl, and for many years has been a Christian. She was often at the mission house with her husband, and we knew time spent with them was never wasted, for they came eager to learn, and in turn they taught others. She was always anxious to know the use of everything and the way to keep things clean, and often sent her daughter to me during her holidays with the request that she should be taught. It seemed a small thing then, but 'little is much when God is in it,' and not long ago, being too tired one Sunday to return to my own house between the morning and afternoon service, I asked if I might rest awhile at hers. I was taken into a nicely furnished room and saw a bed with sheets, quilt, and pillows trimmed with handmade crochet work, and everything as clean as in my own home. She constantly has women round her, and spends most of her time in teaching them. Morning and evening the bell goes for prayers, and it is a cheering sight to see her afterward talking to them and trying to teach them of the God whom she loves. This is only one instance, but in every town in Bechuanaland are to be found women of whom we can say like her, 'She hath done what she could.'"

Market Day on the Kongo

I WISH you could see our market. It is held every Saturday just outside of the concession. The natives with food to sell bring it there, and the workmen buy with salt. Money is never used in such cases. We have quite a time keeping the people who are not working from buying all the stuff offered for sale before our men get off. So we have to appoint sentries who let only those inside who have food to sell until the horn is blown for quitting, then you should see the rush. Everyone yells and makes a break for the circle; they sit down with the food in front of them, the ants, caterpillars and other delicacies are all bought in a few minutes. Our having something like a hundred men added to the population has placed a premium on all food stuffs, and altho there is plenty of food for all, it takes some scrapping around to find it sometimes. Crops will begin to come in again soon, and I hope the market will be much larger then.—J. A. STORKWELL, Wembo-Niama.

South Africa Missions

THE Missionary Societies in South Africa are already feeling the pinch of financial loss through this dreadful war. The burden falls heavily on

French, Swiss, English, and German Societies. Many of the French Missionaries of the splendid Basutoland Mission have been recalled to France, and all supplies have been stopt.

There are said to be 400 German missionaries in South Africa, but many of them have farms on which they can fall back for the absolute necessities of life.

A scheme is afoot for starting a "Missionary Help Fund" in the Transvaal, with the idea of helping those who are really in need, more particularly the missionaries with families.—*South African Pioneer.*

ASIA—MOSLEM LANDS

Moslems a Great Host

ACCORDING to an article in the *Church Missionary Review* the Mohammedan world includes 201,000,000 of people. Of these, 90,500,000 are under British rule, 35,000,000 under Russian and French, and 41,500,000 under other governments, chiefly the Dutch. Of the remaining 34,000,000, about one-half or 18,000,000 are subjects of the Ottoman Empire. The Allies (Great Britain, France, and Russia) thus rule over a preponderant majority of the world's Moslems, 126,000,000.

The Regeneration of the Armenian Church

UNDER this title an article by a Gregorian named Raphael Melik-Atamian, published in Van, has been copied with strong words of approval in the recognized organ of the Gregorian church in Constantinople.

That it has no uncertain sound the following quotations will show: "In recent years the unenviable condition of our church and her absolute need of improvement have occupied the attention of many and become one of the questions of the day. Both ecclesiastics and laymen have spoken and written on this subject; they have proposed various plans and means of improvement. These plans have centered around the services, the polity, the rites and ceremonies of the Armenian Church. We are persuaded that the Armenian church imperatively needs reformation along these lines; that is the demand of the times and it should be solved at once. The time has come for the supreme spiritual authorities of the Armenian church to turn their serious attention to this subject and to labor without delay to find the means for making possible in the near future the regeneration of the church.

"But the real trouble with our church is not in that direction; it is much more deeply concealed: our church has lost its vitality, spiritual life has ceased to exist in it. It is necessary to revivify, to impart new life to it; our church must be born again. But this can never be brought about by mere external changes. The church must be changed from within."—*The Orient.*

What the War has Meant to Syria

THE situation in Syria from the outbreak of war has been one of extreme tension and acute distress. "There has never been such oppression so rigidly carried out," writes a Syrian business man. "Tho no massacre has taken place, the people are being as surely killed by degrees." The conscription has been most rigorous, and to furnish the army thus raised with its equipment and stores, warehouses and shops have been systematically plundered, and this extortion goes on unremittingly; there is no redress.

Tho the missionaries of the British Syrian Mission were obliged to withdraw when Turkey entered into the war, they were able to make arrangements for the continuance of much of the work by native teachers and Bible-women, under the superintendence of members of the American Mission.

The Bible-women are going on un-

interruptedly with their work in the various centers, and find their visits greatly valued. One of them writes that she finds the women welcome her gladly as she goes from house to house, and that, broken down by the trials through which they are passing, they are much more responsive, and listen eagerly to the message of comfort which she brings.—*The Christian.*

Urgent Need in Persia

THE situation in Urumia, described in the May REVIEW, has grown so much more serious that the American Committee on Persian War Relief is asking for a total of $100,000. Fifteen thousand refugees are still being cared for in Urumia, and Rev. Robert M. Labaree writes concerning them: "All these thousands, who have been saved from massacre in its most horrible forms, have to be fed; three tons of bread daily has been needed to keep them from starvation. But there has been other ministry to perform also. In yards, where 5,000 could scarcely find accommodation, 10,000 have been crowded, and naturally there has been a fearful mortality among them, at times 40 a day. For awhile it was unsafe to leave the premises, and none of these could be buried; but later, when the way was opened, one missionary was kept busy most of the time attending to the burial of the dead. Then there was the still more trying work of looking up captured girls and trying to get them restored to their families, and other work which only one who has been in such circumstances can describe. And from now on there is even more to do. For these people must be sent back and started once more in their plundered homes, many of which have been entirely destroyed." The conditions in Van and Eastern Armenia are also pitiable. Christians are being murdered, and all their property destroyed. Never was there greater need of Christian sympathy and help.

INDIA

The Bible for the Blind

EMBOSSED Braille type for the blind makes a bulky Bible. An edition of the British and Foreign Bible Society contains thirty-nine volumes which fill a shelf seven feet long, and it costs $25 to produce each set of volumes. Notwithstanding the heavy cost, the Society publishes all or parts of the Bible for the blind in thirty-five different languages.

Most of the Tamil books for the blind are in Moon's raised type, which is larger and easier to feel than Braile. In this type there are now seventy-six Tamil volumes, including all the New Testament. Braille, however, is much less bulky than Moon's system, and has the advantage that it can be written by the blind on their frames.

Rice Christians in India

THE Rev. R. P. Butterfield of the Church Missionary Society describes the kind of "rice Christians" some of his Tamils are. Nearly every Christian Tamil housewife, when putting the rice into the cooking pot for the evening and morning meals, places a handful of the grain on one side for God's work.

Another "rice Christian" is mentioned in a report of the United Presbyterian mission. He was an Egyptian *fellah* working for six dollars a month, who ate the cheapest kind of food or what others had thrown away, and often went hungry, in order that he might send $4.50 of the $6 to help his brother who was preparing for the ministry. This he did, not for one month or for one year, but for a number of years, until the brother was able to support himself. Last year he met with a painful accident, both his legs being cut off by a train. After weeks of suffering he was able to be out again, but there was little that he could do. He opened a small store from which he earns the barest kind of a livelihood, but he al-

ways has something for the Lord. "We visited him in his little shop, and the man's face lit up with a holy light which comes only to him in whom Christ dwells."

Hindu Rajah Translating the Bible

THAT the influence of Christianity is far greater than can be measured in my statistics of adherents is recognized by all who are familiar with conditions. Rev. Frank H. Levering, of Secunderabad, Deccan, tells a remarkable story of Rajah Bhujanga Ram, of Ellore, who has been translating the Gospels into high, poetical Telugu. He is a Hindu in religion. Some time ago his wife fell ill, and he took her to Guntur, to Dr. Anna Kugler, for treatment. The fact that she is a woman of great skill, and could command a large income, if she stayed at home and practised for money, and yet came out to India to practise for Hindu women, attracted his attention. He decided to study the cause. That led him to study Christianity. He became deeply interested, and as a result, he has translated the Gospels.

The Rajah says of himself: "My object in undertaking this work is to supply the long-felt want in the Telugu Christian literature; and the missionaries by patronizing these books are carrying out partly the object in my view and partly the dissemination of the Word of God, not only among the Christians, but also among my Hindu brethren."

Many Truly Converted

A PRESBYTERIAN missionary in India writes of the inner change and its outworking among converted Hindus: "Many secret believers who never come near the missionary or native worker for fear of being termed inquirers are being called Christians by their own people. Their change of heart has told the story, even tho they are not ready to come out and be baptized. As we sat in a village communion service we were much interested in a conversation between several Mohammedan and Hindu men. 'Just look at those women and even children sitting quietly, and how they all sing. Our women are noisy and do not know how to keep their children quiet.' 'Those men are being called up before all just because they have been gambling, and that woman because she has been wearing charms to keep away the evil spirits. In our religion no one ever thinks of putting away sins like that.' "

A Colporteur in Ceylon

WHAT does it mean to be a Christian Bible-seller in Ceylon? Colporteur M. A. Fernando has his station in an exceedingly difficult district, for the country round Kandy and its famous shrine is a fortress and stronghold of Buddhism. The people in general are helpless and hopeless fatalists, with hardly any concern for their own moral or spiritual welfare. Nevertheless even here a spiritual movement is beginning. With the advance of education and the entrance of the Word of God, there are large numbers of these folk whose outlook on life is entirely changed, while those are on the increase who gladly listen to the message of the Gospel. During the past year Colporteur Fernando traveled 1,500 miles on his pilgrimage with the Scriptures. He visited more than 600 villages and hamlets, and sold 2,310 volumes in Sinhalese, Tamil, and English. His field in some respects must be reckoned as one of the most needy as well as the most difficult in Ceylon. But in village and in jungle, among railway coolies and low-caste folk, among wealthy landowners and poverty-stricken peasants, the Word prospers in the thing whereto God sent it. Men and women are hearing and reading, and by these channels salvation

comes, as it came of old.—*The Bible in the World.*

On the Border of Tibet

THE Church of Scotland's missionaries in Bhutan joyfully tell of the final opening of the closed land on the southern borders of Tibet—another step toward that impregnable fortress of Lamaism. Two Christian student teachers at Ha created such an impression that the Maharajah himself is about to send to their school from twenty to twenty-five sons of his chief men to learn! In the winter they will go down to Kalimpong and be under the influence of the missionaries also. When some of the older students at Kalimpong heard of the Maharajah's determination, of their own initiative they spent nearly the whole night in prayer over the matter. For that or some other reason the Maharajah later requested that a teacher be sent to his capital to teach his own family.—*Sunday-School Times.*

CHINA

Rockefeller's Plan for China

AS a result of a report by a special commission which made a first-hand study last year of public health and medical practise in China, the Rockefeller Foundation has decided upon a comprehensive plan for improving medical and hospital conditions in China. The Foundation has established a special organization to be called the China Medical Board of the Rockefeller Foundation, of which E. C. Sage is secretary, and Roger S. Greene is to be the resident director in Pekin. Before hospitals can be established and before extensive work in public health and preventive medicine can be done a large body of well-trained doctors must be secured. The commission reported that it was greatly imprest by the work done by missionary societies in hospitals and medical schools. "The standard among the medical missionaries in China is high," according to the commission, "and not a few would have made their mark anywhere in the world." With a view to building up a body of Chinese medical men able to teach medical science, the Foundation has decided to establish six fellowships, each of $1,000 gold a year and traveling expenses, to enable Chinese graduates to study abroad. It is proposed, also, to aid the missionary societies in sending out trained nurses. Appropriations have been made for five nursing scholarships to enable Chinese nurses to come to the leading schools in this country, and for the translation of nursing text-books.

Baptisms Among the Miao

REV. W. H. HUDSPETH recently made an extended tour among the Miao, an aboriginal people in North China, and experienced the joy of baptizing many who had embraced the Christian faith. Those simple Christians can not understand why it is that Christian nations are at war. In the *Missionary Echo* Mr. Hudspeth says: "Without a doubt the faith and teaching we have brought to these people is being shaken to its foundations. Why? why? they ask, does your country make war, since you have come here to teach us a Gospel of peace. And we can not answer them. But in spite of it all the Lord is with us, and during my last journey I baptized 406 people. In one center I baptized 223, in a second 85, in a third 45, and in a fourth 53. There were men and women and boys and girls of all ages. These people have a keen sense of sin, and some of them realized what it meant to Jesus Christ to suffer on the cross."

Industrial School in Manchuria

THE Chinese Christians of China's outpost, Manchuria, are about to open an industrial school in Mukden, and their reasons for taking the step are significant. Three of them are as follows:

It will attract to Christ and to the

Church the sons of Christians who, when apprenticed in the ordinary way to heathen firms—which, of course, continue work on Sundays—are seldom allowed even to attend church, and in too many cases lapse entirely. It will encourage Christians to engage in new and profitable industries, and will help to produce numbers of self-respecting Christian business men and craftsmen who may be a credit to the Christian name, and supporters of every good cause in the community. It is in every way advantageous that the Christian membership, which is growing in influence as well as in numbers, should have an opportunity of combining in an undertaking like this one, which has a chance of success, and of proving thereby their ability to engage in still more important undertakings. As self-support has its problems for the Manchurian church, this enterprise is a hopeful sign. —*Sunday-School Times.*

Fifty Years of Service

REV. JOHN WHERRY, D.D., of China, celebrated this past winter his jubilee year, having gone to China fifty years ago. Dr. Wherry has had a distinguished career, having been a professor in Princeton University before going to the Orient.

In 1890, he was elected a member of the Wenli Bible Translation committee, serving on this committee for twenty-four years. To the prosecution of this important work, he has contributed his exact and comprehensive scholarship and his excellent literary taste. He was also instrumental in organizing the North China Tract Society. *The Chinese Recorder* in editorial mention of this notable missionary's work, says:

"It is an inspiration to have among us a man seventy-eight years old, who has been in China fifty years, and who is still young in heart and fresh in mind, indeed young enough in years to be doing efficiently the work of a strong man. Dr. Wherry is one of a remarkable group of young old men in Peking: Dr. W. A. P. Martin, Dr. John Wherry, Dr. Chauncey Goodrich, Dr. H. H. Lowry. He is not only a doctor of learning—both Western and Chinese—before which one rightly stands in profound admiration, but he also has a keen and beautiful sympathy with all persons, and an interest in all vital and progressive issues, as broad as it is wholesome."

Chinese Typewriter Invented

A YOUNG Chinese student of engineering in New York University has invented what is said to be the first Chinese typewriter. He completed the model a short time ago, and has patented it in this country, China, and Japan. The new machine has only three keys. One of these is a back spacer, another the space key, and the third is the key with which 4,200 characters are struck. It is possible, according to the inventor, to make about 50,000 characters by combinations of "radicals," or base characters.

There are two cylinders, five inches in diameter, and about ten inches long, on one of which is a copper plate containing 4,200 minute characters. The other contains a paper copy of the same characters, and is used as a guide to the location of each character. On the rim of this cylinder is a list of 110 "keywords" which indicate the location of words or characters which start with the same sounds as the keywords. The operator turns the copper cylinder until the desired character is in front of a key, then he hits the key and the character is printed, after which the turning process is gone through again. At present this is done by hand, tho the inventor expects to perfect a mechanism to control this. He claims that after becoming familiar with the location of the characters and the mechanism of the typewriter, a person should be able to

write 40 words a minute on the new machine.

Magazine for Chinese Children

DR. DONALD MacGILLIVRAY, of the Christian Literature Society for China, writes: "We have projected a new series of tracts on the deeper aspects of Christian truth. These will be short and inexpensive. Each tract will cost about $20 for the first edition. It is very encouraging to know that the spirit of evangelism has not been checked in any way by the European war. The special campaigns have had large fruitage, and further province-wide campaigns are being planned. In connection with these the workers find a great need of new literature for the enquirers, and hence the importance of this new series of tracts.

Mrs. MacGillivray is busy getting out the first number of a new magazine for Chinese children, called "Happy Childhood." This is a work which, tho unsought for, is very much after her own heart. She was invited to manage the paper by Mrs. Henry W. Peabody, the founder of *Everyland,* in her recent visit to Shanghai. The expenses are guaranteed by the Women's Boards of the United States. Mrs. MacGillivray thinks and prays continually about it, and when one thinks of the millions of children who might be benefited by such a paper, the possibilities of good are simply staggering. She has secured a Chinese artist, who works up suggestions in native fashion, and is proving a great help.

A Chinese Cycle-Corps

REV. G. P. LITTLEWOOD, of the London Missionary Society in Shantung, has harnessed the motor-cycle to his work, and organized his preachers into a cycle-corps. He secured some second-hand cycles in Tientsin. Each preacher has paid for his own, and they have learned to ride very quickly. A journey that formerly took all day by mule can now be made in three hours. The motor-cycle has solved the problem raised by the reduction in appropriations, which had necessitated discharging seven of the seventeen native preachers. Mr. Littlewood says of this: "This meant that we must either close up seven places, with their outstations, or find means of transit by which the remaining men could superintend them. The bicycles have made that possible, and tho seven men have been discontinued, not a single place has been closed.—*Missionary Echo.*

A Whirlwind Campaign in China

WHEN the Peking Association entered in 1914 upon a campaign for adding 600 to its membership, a typical Manchu aristocrat, brother of the Boxer governor of Peking, and at that time in full sympathy with him, now spent days in his automobile hunting members for the Y. M. C. A. Of another Manchu nobleman, his wife remarked to a missionary: "Since he joined that Association he has treated me kindly for the first time in our married life." This whirlwind campaign brought in 654 new members.

The Oberlin Shansi Mission

THE American Board has a prosperous work in North China, which is known as the Shansi Mission, and is the product of Oberlin missionary zeal and beneficence. From the first it has been manned by Oberlin representations, and supported as well by Oberlin money. A few weeks since, in the college chapel, "Shansi Day" was kept, with a returned missionary present to make an appeal, and subscriptions were called for, with the result that within a few minutes more than $3,000 were pledged.

A Chinese Newspaper Competition

THE Rev. Dr. John Darrouch is the authority for an interesting story of the effect of the war on the Chinese mind. A Chinese editor promoted a problem competition on the most novel lines. He said to his readers, "We read

in the foreign papers that the Czar, the German Emperor, and the British King each went to their temple to pray. While these countries have different modes of worship they all worship the same God. How could God answer all those prayers?" That was the conundrum he placed before his readers and offered one hundred dollars for the best solution, which he stipulated should not be sarcastic.

JAPAN—KOREA

Needs of the Church in Japan

IN a thoughtful article in *The Christian Work,* President Harada of the Doshisha points out some of the problems which seem to him to confront the Christian Church in Japan, as follows:

"One of the most imperative problems is the unification of the various branches of the Church. The expansion of Christian education is the second urgent need. Thirty years ago Christian higher educational institutions could compare favorably with the corresponding grade of government institutions in both equipment and work, and Christian girls' schools were admittedly in the front rank. Meanwhile, however, government and public schools have advanced a hundred paces, while Christian schools have taken but two or three faltering steps. Japan needs more teachers and scholars of the highest character and scholarship from abroad. Japan needs also to be visited by Christians of less specialized training—men of standing in the business and political worlds, leaders in industry and applied science. . . . There is need for the Christian forces to pay more attention to promoting international peace. . . . The time has come for a large proportion of missionaries to be sent into the interior, out into the towns and villages of ten or fifteen thousand inhabitants. They should live with the people like parish priests, knowing them in their most intimate needs, and establishing lifelong friendships, especially with persons of education and influence in the town. In conclusion, the Christianization of Japan is no holiday task; indeed, it is certain to be a long and severe campaign."

A Christian Manufacturer and Philanthropist

MR. M. OHARA, of Kurashiki, Okayama Prefecture, who, since the death of Juji Ishii, has become the official head of Okayama Orphanage, is in many respects a remarkable man. Thirty-four years of age, the second wealthiest man in Okayama Prefecture, the sales from whose rice fields annually amount to 50,000 bushels, the largest shareholder and president of two cotton mills, the owner of a good part of the wealthy and thriving town of Kurashiki, possest of a keen business intellect, a man of the strictest probity, and of higher ideals in business and social relations than most of his associates, a practical reformer, an astute judge of men, and, in his best moments, a believer in God and a seeker after spiritual verities, his is an interesting personality.

Some ten years ago he became a warm friend and admirer of Mr. Ishii, by whom he was induced to study the Bible and believe in Christianity. He was baptized in 1907. His faith takes a practical and ethical, rather than a contemplative or spiritual direction. He is rarely seen at church, and thus far prefers to use his wealth for the social betterment of the public, rather than for religious causes, in the strict sense of that word.

The European War in Japanese Eyes

A RECENT editorial by the editor of a Japanese magazine deplores the monstrous eruption of inhumanity in Europe, states its cause, places the responsibility, and cites the remedy. As to the character of the European eruption, he says: "Western nations had for the most part assumed an oversight of

their smaller neighbors, and an attitude of dictatorial superiority to the nations of the East, until the latter at least had come to believe that the Occident had no doubt of its own excellence.

"The story of it is one for which the white races must blush with ignominy and shame forever. For destruction of invaluable and irreparable treasure, for waste of vast sums gathered from the unrequited toil of millions, for unloosing of the fiercest passions and the gratification of greed and lust, and for the sowing of inhuman enmities never to be forgotten, this European horror has no precedent in all the savagery of the past. Here we see what Europe can do when it gives free rein to its subconscious self."

Six Million Unevangelized Women

OF the 34 graduates of the Lambuth Memorial Bible Woman's Training School, Kobe, 22 are now working as evangelists, 5 are wives of preachers, 5 are married to Christian laymen, one is studying in the Woman's University at Tokyo, and one is at home with her mother. Social conditions are such in Japan that the sending of these young women out after graduation without missionary women to supervise them is attended with the very gravest dangers. The efficiency of these women would be more than trebled by the wise leadership of godly women missionaries. Is it possible that we look to our Church in America in vain for such women? Is it really known and has it sunk down into our consciousness that there are 6,000,000 unevangelized women in the ten provinces in which the Japan mission of the M. E. Church, South, works? Surely this is not known or else it has not taken hold of the Church, for we believe there would be a quick and hearty response to so great a need. We have now only two single women evangelistic missionaries for this great task.

"Bible-Pockets" in Korea

BIBLE study in Korea has been emphasized as in no other field, so that it becomes part of the intellectual equipment of every Christian who is normally constituted. Before baptism each candidate is expected to read the life of Christ as found in one or more Gospels, and to be so familiar with its facts that he can stand a rigorous examination. The Bible has been *the* book in the training of the native pastorate, and the Bible text, rather than lesson-helps and commentaries, is the great underlying foundation of Korea's famous Sunday-schools. But best of all, it has become part and parcel of the Christian. It has even introduced a convenience in dress. The national costume had no pockets. But the Korean simply must carry his Bible with him. At first he used to wrap it and his hymn-book in a napkin which he held in his hand or slung over his shoulder. Influenced by his American teachers, he extemporized a pocket in his jacket, the first one known to the natives, and hence still called the "Bible pocket."—*The Continent.*

Systematic Soul-Winning in Korea

KOREA is known as a mission field in which definite soul-winning is emphasized as a necessary part of every Christian's life. A missionary thus describes some of the methods of personal work used by the Korean Christians. "Soon after my arrival I was assigned to do visiting in certain homes, and a little book was given me containing the names of each believer. On each page was a second name, and when I asked what that meant I was informed that that was the name of the unbelieving woman for whom this believing woman had promised to work and pray *until* she became a Christian. I was also requested as soon as one had become a Christian to put her name in another place and have the first sister decide on another for whom she would work and

pray. Many of them have been marked off and others put in their places. Pretty definite personal work, is it not?"

Japanese Report on Korea

A GREAT testimony to the influence of Christianity in Korea was given through the report of the Japanese Government. After it complained of the weakness of Buddhism it said: "Christianity, on the contrary, has won much in influence during the last years. Christian missions are not only active in evangelization of the nation, but they are also very busy and successful in medical and educational efforts, and through this they win great confidence among the people. The report gives the number of Catholic Christians to be 80,000, and that of Protestants 360,000. There are here more than 1,000 native pastors, and a large number of the Christian congregations are self-supporting; 30,000 pupils are in the mission schools.

Fifty Years in Formosa

THE year 1915 will be the jubilee of modern Protestant missionary effort so far as the island of Formosa is concerned, for it was in the year 1865 that the English Presbyterian mission started work there. Some earlier work was done in the seventeenth century by the Dutch, who traded there in that period. They built churches and sent out clergymen to preach to the Dutch colonists and the natives; but in 1682 the island became a part of the Chinese Empire, and the work that had been done by the Dutch clergymen was lost sight of. In 1865 the English Presbyterians entered the island, and in 1872 the Canadian Presbyterians joined them.

The island is characterized by much natural beauty: hence its name Formosa (Portuguese—beautiful.) In 1895 it was ceded to Japan by treaty with China, and since then missionary work has been conducted with fewer restrictions than formerly.

BRITISH ISLES

Salvationists in Khaki

SOME 20 years ago, the late General Booth organized a Naval and Military League, to provide facilities for mutual fellowship between Salvationists in the army and navy. Now, in war time, at something like 120 military centers up and down the kingdom, Salvation Army officers are ministering to the varying needs of the troops. One circumstance which makes the work of the Army differ from all other efforts of the kind, is the important share which women are allowed to take in it. Most of the Salvation Army stations are in charge of married officers, and the influence of the women, who "mother" the soldiers, correspond for them with their parents and wives and sweethearts, do bits of mending for them, and advise them in numerous ways, has been of peculiar value.

On the Continent, too, the Salvation Army is doing much to alleviate the lot of the men in action. Since the end of November, five motor ambulance cars, purchased and equipped out of money (£2,500) raised entirely by Salvationists, and manned exclusively by Salvationist drivers and orderlies, have been busily engaged at the front, and have received the warmest commendation from the military authorities.

Successful Advertising for Missions

THE Wesleyan Missionary Society in Great Britain has proved the value of newspaper advertising in a comparatively new field. The Society has to raise annually nearly £170,000, and this year, owing to the war and the calls for philanthropy upon the nation, the committee feared that a deficit might result. They adopted certain expedients known to the organizer, and stimulated an increased amount of giving; but even so, the year seemed to be closing without the Society obtaining the amount which had been budgeted. Some of the keen busi-

ness men on the committee proposed that an advertising campaign should be commenced in the Methodist journals. They and their friends raised a special fund for the purpose and the scheme was set going. As a result, the Society has closed its year with the whole of the sum necessary to meet the budgeted expenditure.

THE CONTINENT

French Missions in Need

THE Société des Missions Evangéliques de Paris finds itself in such financial straits because of the war, that it has appointed Rev. E. A. Ford, of its Kongo Mission, to raise funds in the United States. Mr. Ford was a missionary of the American Presbyterian Board for twenty years in its West African Mission, but when the Baraka station, in the French Kongo, wrere he was, was turned over to the French society, Mr. Ford became associated with that organization. M. Casalis, Secretary of the society, in his article in the April *Review* on the effects of the war on their work, told of the sacrifices made by African Christians in order to maintain the work, and Mr. Ford quotes the example of the native evangelist at Baraka, who was a little slave-boy, given to the missionaries by a native trader more than fifty years ago, and who has spent his entire life in the service of the mission.

Monsieur Hermann writes: "I have cut off the salaries of two catechists, and the Mpongwe and Fang churches will try to give them, if not their entire pay, at least enough to live on. I was very much touched by our station catechist, Iguwe, who is paid entirely by the Mpongwe Church, and who receives $7 a month. After I had explained the situation to the elders of the church, asking them to undertake also the support of one of the catechists among the Fang, he offered of his own accord to give up $2 of his monthly wage, if the church could not raise the full amount."

Germans in British Colonies

FIFTEEN different German Mission societies labor in the British colonies. Before the war they employed 499 missionaries and 94 unmarried lady missionaries; the number of native Christians converted through these societies is 419,070. The continuation of the German missions in British territories is doubtful. Some papers, especially in South Germany, are very strongly opposed to the spending of German money for work in British territory. The German mission is a work of three generations, and it has demanded very great sacrifices.—*Evangelisches Missions-Magazin.*

Work for Prisoners of War

AMONG the prisoners in Germany, near Magdeburg, is an Anglican priest, the Rev. B. O'Rourke. This group of prisoners is a very mixed company, made up of soldiers from all parts of the allied armies, but they seem very friendly together and are taking the opportunity of learning each other's languages. A large dormitory has been made into a chapel, where they have no less than three altars—one for the Russians, one for the Roman Catholics, and one for the Anglicans. The English choir is quite good, the choirmaster being an officer in the artillery. Mr. O'Rourke and the Roman Catholic priest are studying theology together, and they use each other's robes and vestments. A correspondent also tells us that the Roman Catholics in Rouen are giving the use of two of their churches for Anglican services.

Bibles for Soldiers

FROM Petrograd Dr. Kean, the Bible Society's agent, sends interesting particulars of the war distribution of the Scriptures in Russia. "A Russian committee has been formed, with Baron Nicolay as its secretary, to give away Gospels among troops at the front. For sick and wounded soldiers we are supply-

ing as many copies as are needed free of charge. In cities like Petrograd, Moscow, Kieff, and Samara, these are delivered to the hospitals, and placed in the hands of the patients by members of our own staff; at less accessible places they are distributed through the officials of the Russian Red Cross Society. A detachment of the United States Red Cross passing through Petrograd on its way to Kieff took charge of a supply of Gospels for distribution. Baron Nicolay's committee also undertakes to visit hospitals, and to put into the hands of sick and wounded soldiers the Gospels presented by our Society."

NORTH AMERICA

War and the Financial Situation

EIGHT months after the unprecedented disturbance of the business and financial world by the beginning of the European war, it is interesting to note that Christians in America have generally continued their missionary gifts, in addition to their contributions to the Belgians, Persians, and Red Cross work. Few lines of business, not engaged in handling war supplies or news publishing, could show such a record.

The Presbyterian Board of Foreign Missions (U. S. A.) shows a surplus for the year of $30,000, in addition to $160,000 subscribed to the deficit of 1914. The total receipts for all purposes during the year were $2,427,000—the largest in the Board's history—except when the Kennedy Fund was received. This Board has provided for the sending out of 60 new missionaries.

According to the *New York Times,* $75,000,000 was spent in missionary work during the year 1914-1915, $20,000,000 of which was spent for foreign missions and $55,000,000 for home missions.

In response to our inquiries, most of the Mission Boards state that they have made no change in their policies as to appropriations or the sending of new missionaries. The ranks are being filled up—except in Turkey—and new recruits sent so far as men and funds are available. "No retreat" is the cry sounded forth to the churches. Some, the Southern Baptists, have even been calling for an advance movement.

The comparative incomes for the leading mission boards for last year and this year show an inspiring response to the call for "no retreat."

	Last Year	*This Year*	*Increase*
Presbyterian Board of Foreign Missions (North)†..	$1,885,624	$2,051,747	$166,123‡
Presbyterian Board Home Missions (North)†.....	1,381,066	1,441,427	60,361
Methodist Board Foreign Missions (North),† October	1,482,528	1,588,755	106,227
Methodist Board Home Missions (North), October..	782,405	784,498	2,093
Methodist Board of Missions, Foreign† (South)....	922,440	861,910	140,530*
Methodist Board of Missions, Home† (South).....	377,172	370,598	6,574*
Presbyterian F. M. Committee (South), January....	637,351	560,908	76,443*
Presbyterian Home Missions Committee (South)...	168,670	167,566	1,104*
American Baptist Foreign Mission Society.....	1,110,793	1,364,268	143,475‡
American Baptist Home Mission Society.....	555,047	646,924	8,123
Southern Baptist Convention F. M. Board.....	587,458	537,073	50,385
American Board C. F. M. (7 months, to March 31st)	336,575	360,246	23,670

*Decrease. †Including Women's Boards. ‡Including gifts to deficit.

Baptist Foreign Mission Finances

THE American Baptist Foreign Mission Society closed one of the most difficult years of its history (March 31st) with a debt of only $33,161.07. The gross budget income for the year exceeded that of the previous year by $36,087, of which $33,946 came from churches, Sunday-schools, and young people's societies. The total expenditures compared

with those of the previous year were increased only $3,000. Under all circumstances, the results are most gratifying.

The deficit was due to decreases in receipts from legacies, matured annuity bonds, and individual donations. The splendid advance by the churches was not sufficient to overcome these handicaps. Efforts are now being made to raise the small deficit before the Convention meets at Los Angeles.

Previous to the close of the year considerable publicity was given to some features of the preliminary estimates of the budget for the new year, particularly the reduction of approximately $100,000 that seemed necessary in foreign-field appropriations. The increase in income over the preceding year, especially in receipts from churches, might have justified a material increase over the figures of the preliminary budget. Two factors, however, led the Board to decide that it was inexpedient to add to the authorized expenditures for the new year.

1. The debt from last year would absorb practically the entire gain in the gifts of the churches. 2. A study of the several sections of the income shows that in some of them reductions appear certain. Under these circumstances, the Board reluctantly concluded to adhere to the figures of the preliminary budget. Some relief on the field is secured by the transfer to foreign-field appropriations of $10,000 saved from home expenditures by the resignation of General Secretary Hunt, Foreign Secretary Baldwin, and Vice-Treasurer Barnes. This transfer permits the return of about six or eight missionary families out of 37 whose furloughs have expired.

By this policy of a reduction in the budget the society may be safeguarded from chronic indebtedness.

An Every-Member Canvass

CHRIST CHURCH in Nashville, Tennessee, conducted in the autumn an every-member canvass among its thousand communicants, which was productive of striking results, financial, social and spiritual. Only two persons were found in the parish who declined to give anything. Nearly three hundred persons who never gave systematically to anything before have now pledged themselves for both the parish and missions. The amount pledged to missions has been increased from $1,300 to $2,700, and the contributions for parish support have, at the same time, been nearly doubled. The workers in Nashville feel that such a campaign is a thoroughly efficient and businesslike method of dealing with missionary support and interest. They say, "Our King calls us to scheme and plan and work. He tells us to set the biggest brains we have to devise the best methods to carry out the biggest work He has ever given men to do; to carry it out with the least waste, and to go into such detail about it that every man, woman and child shall have a share in it, and feel responsibility for it.

College Mission Study Classes

IT is exhilarating to note the increasing interest being taken by college men in foreign missionary undertakings. Inquiries are coming to us from new institutions and concerning all kinds of missionary enterprises. A letter from the president of one of the leading state agricultural colleges of the country reports that six or eight juniors and seniors have asked that a class be formed for the study of agricultural missions, and requests to be put in communication with those who can open up to them that subject. Again a class is formed of students in a leading school of technology for the study of industrial mission work, and aid is asked in presenting to it the conditions of industrial life in mission lands and the efforts that are being made under missionary leaders to improve those conditions. The fact is, the eyes of our educated and thoughtful

young men are being turned to world problems, and they are beginning to see the significance of the missionary enterprise in its effort to make better men in a better world.—*Missionary Herald.*

Cooperation in City Missions

THE New York City Missions Council of Manhattan, Richmond, and the Bronx is an organization composed of representatives of the leading Protestant bodies carrying on city mission work within the three boroughs named. Its purpose is defined by its constitution to be—"to promote better understanding and acquaintance among those engaged in city missions and church extension work in New York City, with a view to securing the adoption of a common policy, and wherever practicable concerted action with reference to the problems which affect the interests of all alike, such as the evangelization of the foreign population of the city; the locating of new churches in undeveloped portions of the city; and the maintenance of Christian work in difficult fields where change of population has made a change of methods desirable."

The Council has now been in existence for more than a year, and among the definite results accomplished are, the consolidation of the work of the Methodists and the Baptists in Chinatown, union services for Italians in the Bronx, and a conference of the different denominations carrying on work among Hungarians.

Plant a Church Every Year

THE Christian Church at Hammond, Ind., some time ago, adopted the "Plant a Church a Year" program, and, for a number of years, has either planted, or been instrumental in planting, a new church each year. Each of these churches is alive and carrying on its work in its community. One church, for example, was established in a small village, about one hundred miles from Hammond, surrounded by a rich farming country. Evangelistic meetings, held in a tent, and widely advertised through the countryside, were attended by crowds, and not one night went by without conversions. There were 127 added—122 adults, 98 baptisms. Every wife who came in, except three, had the joy of having her husband with her.

On Sunday, nineteen days from the beginning, about $7,000 was raised to build immediately a $10,000 church. One of the converts—the man who owned the local elevator, and who founded the town—donated the village park, and the new church will stand in the middle of the park.

A Japanese Revival in Los Angeles

TWENTY-FIVE years ago a young man of sixteen was driven from his home in an interior town in northern Japan because he believed in Yaso (Jesus). Through the kindness of friendly missionaries he came to the Moody Bible Institute in Chicago and fitted himself for a lay preacher. Returning to his native country full of purpose and hope, he tried to present Christ to his parents, who had driven him from home. Later he had the joy of seeing his father and mother and two younger brothers accept Christ. As he went about in the towns and villages of Japan he was often lovingly called the "Moody of Japan."

Recently this same Japanese Christian, Rev. Mr. Kimura, a pastor now of a congregational church in Kyoto, held a series of special meetings among the Japanese at Los Angeles. Fresh from a campaign among the Japanese in Honolulu, where it is said that more than 1,000 decided to become Christians, he came to Los Angeles to help in an interdenominational series of meetings, which have led to a genuine revival among the Japanese residents.

LATIN AMERICA

The Church and Patriotism in Mexico

THE author of a pamphlet entitled "The Religious Question in Mexico," which is quoted in *The Churchman,* repels as altogether false the charge that the Mexican revolutionists are hostile to the Church. The Spanish domination, he says, was always allied with the higher official clergy and it is this element which he affirms is to-day working hand in hand with the enemies of Mexican freedom. The lower clergy always championed the cause of the poor and the oppressed, and native members of the Church led the rebellion against the Spanish domination. Some of its most famous leaders belonged to the priesthood, but the exalted Church dignitaries are a class by themselves. They represent Spanish rule and they are responsible for the policy by which Mexico was covered with convents and monasteries filled with friars and nuns, the most part living in idleness on the labors of the peons. They never displayed any consideration for the poor native clergy, many of them native Mexicans and Indians who helped the people and fought for them.

The Roman Church in Mexico is described as a house divided against itself. It possesses no unity of purpose, it has no honest desire to uplift, to educate and alleviate the needs and sorrows of the masses.

What is Coming in Mexico?

THERE is not only a political upheaval in Mexico but a tremendous religious upheaval is taking place. This is seen in the pillaging of churches, the burning of "confessional boxes," the total or partial destruction of church edifices that have been generations in building, the banishment of Roman Catholic leaders of both church and school, with new laws to regulate religious and educational institutions. Some missionaries believe that the outcome will be a great movement toward Jesus Christ. Others, like Don Alyandro Trevino, a gifted preacher from Monterey, fear that the tendency of the Roman Catholics will be to swing from religious fanaticism to infidelity.

The Money-Lender's Conversion

MR. F. C. GLASS, representative of the British and Foreign Bible Society in Brazil, tells the story of Samuel Mello, a successful money-lender, who, through reading a Gospel which had been given him, then reading Pilgrim's Progress, and finally hearing a sermon on The Rich Young Man, was led, step by step, to a complete surrender of himself to Christ. The first and most practical evidence of his conversion was a large sign posted on his place of business: "No more loans on securities. This business is in liquidation," and he went straightforward from that hour. He wound up his business with great sacrifice, renounced doubtful things, and gave himself, his family, and his all to God. His old friends thought him demented, but in reality he had "come to himself."

Within three months he was preaching the Gospel with wonderful freedom and convincing power, and the hall in Sao Paulo was nightly thronged with eager hearers. He became a man of prayer and was mighty in the Scriptures; and he was an ardent winner of souls. His earnest, forceful presentation of truth proved irresistible, and souls were saved whenever he spoke. He undertook several evangelistic campaigns, conducting services in the villages and towns with much blessing, altho accompanied with much privation and hardship.

RECENT BOOKS ON JAPAN

REVIEWS BY REV. ARTHUR J. BROWN, D.D.

Japan is a subject of perennial interest to authors, and the reading public shows no less interest in the volumes that appear. The Sunrise Kingdom and its people must be reckoned with not only in Far Eastern affairs but in many of the large world movements of the age. Among the many recent books, we wish to call special attention to four:

Japan to America. Edited by Naoichi Masaoka. 12mo. 235 pp. $1.25, *net*. G. P. Putnam's Sons, New York, 1915.

This symposium on the relations between Japan and the United States, edited by Mr. Naoichi Masaoka, consists of papers by thirty-five writers, including Japanese statesmen like Count Okuma, Viscount Kaneko, and others, university presidents and professors, authors, heads of large business enterprises, editors of leading journals, and leaders of the Christian Church. One reads the book with a gratification that is not unmingled with anxiety: gratification because of the warmth of friendliness which the writers manifest; anxiety because the undertone of a considerable number of these papers is one of rankling injustice. Writer after writer gives more or less definite expression to a conviction that the Japanese in America are not being fairly treated, and that the Japanese nation has a just grievance against the United States which may lead to serious consequences unless the cause is removed. They mention this with sorrow, and they are at pains to emphasize in the strongest possible way the kindly feelings which they believe ought to prevail between the two countries. They are convinced that many Americans do not understand the position of the Japanese, and that some prejudices have developed from this misunderstanding. The editor, therefore, says, that he has collected the views of representative Japanese and made them accessible in the English language, in the hope that Americans who read the book "will find out of their open-hearted spirit the true Japan represented in it."

Japan To-day and To-morrow. By Hamilton Wright Mabie. 12mo. $2.00. The Macmillan Co., New York, 1915.

The well-known editor of *The Outlook* has given the result of his studies and impressions during his recent visit to Japan. He writes in a charmingly readable way of the background of Japan, the genius of Shinto, the cities of Tokyo and Kyoto, village homes and people, the Inland Sea, theaters and plays, pilgrims and shrines, Nikko and Port Arthur, while the closing chapters give a fine portraiture of Count Okuma, the Prime Minister, and describe three stages of intercourse between Japan and other countries. The book has that high literary quality which one has come to expect from such a gifted writer as Dr. Mabie. Its careful reading will do much to strengthen the friendly feeling which the best Americans have for Japan, and to give a deeper respect for its people.

The Faith of Japan. By Tasuku Harada, LL.D. 12mo. $1.25. The Macmillan Co., 1915.

This book, small in size, but large in interest, consists of a series of lectures delivered on the Hartford-Lamson Foundation at Hartford Theological Semi-

nary. The author is one of the most distinguished of Japanese Christians, and President of Doshisha University, Kyoto. His object is to interpret to European and American readers the spirit of Christianity as it is conceived by growing numbers of the Japanese, and as it is finding expression in their lives, their churches and their literature. Dr. Harada's viewpoint leads him to some conclusions which seem odd to an American reader, for he looks at Christianity from a background of centuries of Buddhism and Shintoism. He shows us again what W. Petrie Watson showed at such length in his notable volume, "The Future of Japan," that the Japanese mind conceives of Christianity in somewhat different terms from the Anglo-Saxon mind. The book is one that should be carefully studied by those who wish to understand what ideas of Christianity most appeal to thoughtful Japanese and what forms of Christianity are developing among them. It is profoundly significant that this great Japanese leader should close as follows:

"In conclusion, it is important for every one concerned to realize that the Christianization of Japan is no holiday task; indeed, it is certain to be a long and severe campaign. Since the time when Christianity assimilated Greek thought and conquered Roman civilization, it has never faced a task so stupendous as that of the conquest of the Orient. Japan, with all her progress in the arts and crafts of civilization and all her friendliness toward Christian ethical standards, is far from being a Christian nation. Yet, gigantic as are the internal forces arrayed against Christianity, the Christian cohorts are daily growing in numbers and efficiency, and there are multitudes of Nicodemuses needing only a crisis to bring them out into the open. The disquieting consideration is that the tides of the new social and religious life are waiting for no man. To keep up with these rapid movements, the Christian churches and missionary bodies should accelerate their pace. The situation in the whole Orient, in fact, constitutes one of the most splendid opportunities, and at the same time one of the gravest crises, in the whole history of the Church. With every passing year the opportunity is slipping farther from her grasp. I make bold to say that her victory or defeat in Japan will largely determine the future of Christianity in the whole Far East."

A History of the Japanese People. By Captain F. Brinkley. Maps and illustrations. 8.vo. 784 pp. $4.50. Encyclopedia Britannica Company, New York and London, 1915.

This is a notable contribution to historical literature. Few men have equaled Captain Brinkley's knowledge of Japan. He was for many years the editor of *The Japan Mail*, one of the ablest and most influential of all the foreign newspapers in Asia. He was a recognized authority on Far Eastern affairs. A Briton by birth and citizenship, he lived so long in Japan that he thoroughly understood its government and people. He was a profound student of their history, a keen observer of Japanese progress, and often the trusted adviser of government officials. This volume is literally encyclopedic in its scope and detail. Indeed, the word encyclopedic best describes both its value and its limitations. The author begins with the earliest times and comes down to the end of the Meiji era. The volume indicates an enormous amount of time and labor in research work, and no one who wishes to have the most reliable data regarding Japanese history will wish to miss it. The style and matter are those of an encyclopedia for reference rather than a volume to be read with enjoyment; but the purpose of the book perhaps rendered this inevitable.

Baron Kikuchi, former President of the Imperial University of Tokyo, writes an appreciative introduction.

OTHER VOLUMES

In Camp and Tepee. An Indian Mission Story. By Elizabeth M. Page. Illustrated. 12mo. 245 pp. $1.00. Fleming H. Revell Co., New York, 1915.

We have heard much of the wrong of the Indians—the "Century of Dishonor" for the white man. Here is a captivating story of the white missionaries' efforts to right the wrongs of the Red man by giving them both the material and the spiritual benefit of Christianity.

Mrs. Page gives a graphic account of one type of successful mission work—that at Colony, Oklahoma, where her sister Mrs. Walter C. Roe and Dr. Roe labored so effectively. Mohonk Lodge became, under their leadership, a community center for the Indians, a House of Industry, and a new birthplace for many.

In this volume we have glimpses of the sufferings of the Indians who were deprived of their homes and sent to reservations; of the devastation of mescal, and the efforts to teach the Indians the true way. But the strength and interest of the story is found in the personal histories of Indians who have found the Light. Geronimo, the Apache chief; Nahwatz and his adopted daughter, Dorothy; Periconic, the converted mescal man, and Henry Roe Cloud, the Winnebago boy. The stories of these redeemed Red men give courage to workers among the Indians, for they reveal the methods that have proved effective, and the results that abide. The narrative is of unusual human interest, and is most entertaining as well as instructive.

Russia and the World. By Stephen Graham. 8vo. $2.00. The Macmillan Co., 1915.

The whirligig of time makes some strange revolutions. Ten years ago, Russia and Japan were bitter enemies, engaged in a life-and-death struggle for the mastery of Korea, Manchuria, and the North Pacific Seas. Now, they are working together for the furtherance of certain purposes in eastern Asia and allied countries in the titanic world-conflict that has been precipitated by the European war. Those who are familiar with Stephen Graham's former writings about Russia and the Russians will turn with eager interest to this book. Graham is a combination of wanderer, poet, mystic, nature-lover and humanity-lover. He has roamed, not only through many parts of Russia, but into the vast and comparatively little known regions of Siberia and Eastern Asia. He is never so happy as when he is upon the road, strolling among the common people, looking into their homes, talking with men, women and little children, and entering into sympathy with their trials and problems. Graham, altho a Scotchman, has lived long enough in Russia to understand its language and to enter into thorough sympathy with the life of its common people. When the war broke out, he was in an Altai Cossack village on the frontier of Mongolia, twelve hundred versts from the Siberian railway, happy and carefree, as he usually is. This book is a study of the war and a statement of the world-problems that now confront Russia and Great Britain. Like some of his former books, the chapters are not always closely connected and are of unequal value; but the book has that charm of thought and expression which we have learned to expect from Stephen Graham. It throbs with the human element.

The Real Turk. By Stanwood Cobb. Illustrated. 8vo. 301 pp. $1.50, *net*. Pilgrim Press, Boston, 1914.

Turkey is attracting much attention in these days which may mark the dying struggles of a once powerful Empire. Mr. Cobb, as a result of three years among the Turks, has given us here a clever picture of the country and people, the business conditions; Turkish women and home life; Turkish schools in contrast to American educational institu-

tions; Islam, the inner life and outward observances. He closes with an appeal for education, for world peace, and the brotherhood of man. Mr. Cobb believes in the Turk and likes him, so that he gives a picture of the better side of his nature. The author does not believe that Christianity is making progress against Islam, because he can not find numerous converts. He fails to see the undermining process which is making the whole Moslem system totter and will ultimately cause it to fall. He is destined to meet with a surprize such as is astonishing those who thought that Chinese and others could not be converted. Mr. Cobb is an advocate of the reformation of old religions rather than the regeneration of mankind. He sees the benefits of temporal ministrations, but has no sense to test the need for spiritual transformation, or the power that can accomplish it.

Christian Missions in Madagascar. By E. O. McMahon. Illustrated. 12mo. 179 pp. 2s., *net*. S. P. G., London, 1914.

Australia's Greatest Need. By J. W. S. Tomlin. Illustrated. 12mo. pp. 2s., *net*. S. P. G., London, 1914.

Study books are increasing in number and in popularity. These have been prepared especially for Anglican study circles, but are of value for the general reader since they are written with knowledge and insight. Archdeacon McMahon has the advantage of having been for many years a missionary in Madagascar, and gives a graphic picture of the great island under pagan, native Christian and French rule.

Principal Tomlin also writes from first hand knowledge of Australia, and calls loudly to Christians in England for financial help in church development.

NEW BOOKS

The King's Highway. A Study of Present Conditions on the Foreign Field. By Helen Barrett Montgomery. Illustrated. 12mo. 272 pp. Paper, 30 cents; cloth, 50 cents. Central Committee on the United Study of Foreign Missions, West Medford, Mass., 1915.

Around the World with Jack and Janet. A Study of Missions. By Norma R. Waterbury. Illustrated. 12mo. Paper cover. Central Committee on the United Study of Foreign Missions, West Medford, Mass., 1915.

Home Missions and the Social Question. By M. Katharine Bennett. 18 cents. Council of Women for Home Missions, New York, 1915.

Rising Churches in Non-Christian Lands. A Discussion of the Native Church. By Arthur J. Brown. Cloth, 60 cents; paper, 40 cents. Missionary Education Movement, New York, 1915.

The Churches at Work. A Statement of the Work of the Church in the Local Community and the Relation of the Individual Thereto. By Charles L. White. Cloth, 60 cents; paper, 40 cents. Missionary Education Movement, New York, 1915.

Efficiency Points. Studies in Missionary Fundamentals, Including the Missionary Message of the Bible, Service, Giving, and Prayer. By W. E. Doughty. Cloth, 25 cents. Missionary Education Movement, New York, 1915.

Comrades in Service. Twelve Brief Biographies of Persons who have Spent their Lives in Service. For young men and women seventeen to twenty years of age. By Margaret E. Burton. Cloth, 60 cents; paper, 40 cents. Missionary Education Movement, New York, 1915.

John Williams the Shipbuilder. A Biography of John Williams of the South Sea Islands. By Basil Mathews. Cloth, 60 cents; paper, 40 cents. Missionary Education Movement, New York, 1915.

A Study of a Rural Parish. A Tested Method for Making a Survey of a Rural Parish. By Ralph A. Felton. Cloth, 50 cents. Missionary Education Movement, New York, 1915.

Jesus Among His Friends. By Ethel Cutler. 32 pp. 15 cents. National Board Y. W. C. A., 600 Lexington Avenue, New York, 1915.

Through Unknown Nigeria. By J. R. Raphael. 360 pp. Paper, 15s., *net*. Werner Laurie, London, 1915.

The Arya Samaj: An Account of its Aims, Doctrine, and Activities, with a biographical sketch of the Founder. By Lajpat Rai. With a preface by Professor Sidney Webb. 305 pp. 5s., *net*. Longmans, London, 1915.

Children of Wild Ausralia. By H. Pitts. 90 pp. 1s. 6d., *net*. Oliphant, London, 1915.

How China's Leaders Received the Gospel. By G. Sherwood Eddy. 29 pp. Prepaid, per hundred, $3.00; dozen, 50 cents; 5 cents each. The International Committee, 124 East 28th Street, New York City, 1915.

The Inch Library. (9 booklets to set.) National Y. W. C. A., New York, 1915.

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